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## Western Africa.

### JOURNAL OF MR. WILSON ON A TOUR TO GRABBO.

THE remarks below will make the reader sufficiently acquainted with the object of the tour, an account of which is to follow. The tour was performed in March and April, 1836.

#### *Object of the Tour—A Slave Trader— Favorable Events.*

The tour mentioned at the head of this article was designed, in the first place, to be extended to the foot of the Kong Mountains, but was terminated about one hundred and twenty miles from this, in consequence of the failure of my health. I have always entertained the opinion that it was important to the successful prosecution of the missionary work in Western Africa, that a station should be established in the interior as soon as possible. I thought the Kong Mountains might possess peculiar advantages in relation to health; and from such fragments of information as I could gather from the people hereabouts, I was induced to think that those mountains made a sweep toward the sea-coast, and were not more than 200 or 250 miles distant. I likewise ascertained that there was a populous tribe, known here by the name of the Pah People, spread over the southern side of the mountains; and that parties from that people frequently came down as far as the falls of the Cavally river for purposes of trade. The importance of visiting their country seemed to me very great, but the difficulties at first appeared still greater. The beach people represent the intermediate tribes as cannibals, and suppose that a peaceable

passage through their country would be utterly impracticable. I could not, therefore, reasonably expect any of them to accompany me in an undertaking of so much peril. In the next place, I knew that the country was broken up into innumerable tribes or clans, and that my progress would be liable to be arrested by the caprice of every petty chief through whose dominions our road lay.

In relation to the first difficulty, I made due allowance for the exaggerated representations of the beach people; and was aware of their disposition to magnify every thing at a distance. Of the interior tribes they know little or nothing, and they are disposed to throw a veil of mystery and terror over all that extends beyond their knowledge. In relation to the second difficulty, I thought if I could reach the falls of the Cavally river, the place where Dr. Hall terminated his excursion, [vol. xxxii, p. 312,] I might meet with some of these trading parties, and through their influence effect a passage through the country. I was seconded in the undertaking by William Davis, my interpreter, who promised to go as my head-man, and to procure the requisite number of men for such a journey. The state of our schools and the mission was such as would warrant my absence for a few weeks. I said but little about the projected journey until the time for setting out was near at hand, lest our men should be dissuaded from following, and frustrate the undertaking.

Saturday, the 25th of March, I made all the requisite preparations, and on Monday morning I announced to Davis my intention to set out that afternoon and go as far as Baffron's town, at the mouth of the river, where we were to get a canoe to ascend to the falls. According to his engagement he was in

place at ten o'clock with five men and one boy, to which were added two of our own boys. These, with one American and myself, made our company, in all, ten. We left home about two o'clock, and arrived at Cavally about sunset. Here we met with a white man who was engaged in the slave trade, and had to take our lodgings in the same house with him. He had come to this place not to buy slaves, but to purchase rice for a cargo of them that were about to be taken from the Gallinas river. Our objects in visiting this place were so directly opposed to each other, that our meeting, as will readily be imagined, was not very cordial. Yet I regarded this as a providential interference, and determined to discharge my duty by endeavoring to show him the wickedness of the business in which he was engaged, and to dissuade him, if possible, from the continuance of it. He is in the employ of the far famed Peter Blanco of Gallinas; and if I was correctly informed by this man, that notable trader has between ninety and one hundred vessels engaged in transporting human beings from the continent of Africa to the West Indies. His residence is at the Gallinas river, where he has a princely mansion. He has six native wives, and several of his daughters are married to the different captains who navigate his vessels. During the last year eight of his vessels were captured and sold, but as they were insured at a high rate, he sustained no loss. In general he is the purchaser of all vessels sold at Sierra Leone, and is enabled to make a profit by them. The man above mentioned had sold a barrel of rum to Baffron, thus inflicting curse upon curse.

When I made known to Baffron our destination, he affected the utmost amazement, and told us it was utterly impracticable. When he saw, however, that I was neither to be intimidated nor dissuaded, he shifted his ground, and disclosed a fact which seemed to encourage our undertaking, and I could not but think that it was the hand of God opening the way for us. Some of the Pah People had ventured down to the beach a few months previously, and a solemn treaty was ratified between them and those residing on the coast, by which the two might intermingle and travel in each other's territories without molestation or injury. The advantage which this treaty afforded us you will readily perceive. The mode of ratifying the treaty is somewhat novel. One individual is selected from each party, and they are re-

quired to make an incision on the back of each other's hand, in the presence of witnesses; and as it is done with the same knife, it is said that the blood of the two tribes is mingled, and they become one people. Baffron had sagacity enough to appreciate the advantages of intercourse with so extensive and so opulent a people, but as he was desirous of monopolizing their trade, he had carefully concealed the fact from all others, except those of his own town. After divulging it to us, he seemed desirous to forward our object, and no doubt wanted to avail himself of as much of the credit of the enterprise as he possibly could. One of his nephews, who had been to Pah, was appointed to accompany us, ostensibly as our guide, but doubtless to say that his uncle had sent us.

Another circumstance seemed equally favorable. Baffron mentioned the name of a man on the river, about fifty miles distant, whose tribe stretched from the river almost to Pah, and said if we could get him as our conductor, we need apprehend no difficulty. While speaking of this man, his arrival was announced, and a few minutes after he was introduced to me. His name is Podih, and the tribe to which he belongs is called the Tabo People. He expressed much pleasure at having the honor of conducting a white man through his country, and would be ready after a delay of one day to accompany us. He had not been in our apartment, however, very long, before he gave us evidence of his love for rum, and a capacity for containing more of this fiery liquid without beastly intoxication, than any human being I had ever seen. In the course of a half hour he swallowed down more than a pint of unadulterated New England rum.

#### *Cavally River—Towns and People.*

*March 28.* We determined to proceed as far up the river as Denah, and expected Podih to be up with us the next morning. The guide furnished by Baffron and another man whom I engaged there increased our company to twelve. Along this part of the river the banks are low and the adjacent land is covered over with a rich growth of reeds and grass. The immediate banks of the river are lined with a beautiful green vine, not unlike the Cherokee rose. The first native settlement we passed was a small village on the east side of the river and is called Yando. Not far from this we passed a company of men from Cape La-

hon, who were just returning from the "Grand Devil Oracle," and they regarded our meeting as particularly auspicious. They were on the river banks and called out to us, and said if we would give them some rum, they would give us a bright sun and clear sky. When informed that we had none, they burst forth into one of their native airs, and cheered us on our way. Soon after the sun darted his rays with unusual lustre, and whatever credit these superstitious people may have appropriated to themselves in causing it, we attributed it to a higher source.

Two miles from this place we came to Ploro, the population of which I suppose to be three or four hundred. The people are simple hearted and kind. About two miles from this place we came to Haidee, a small town situated near the junction of the Cavally river with the Creek leading to the "Grand Devil Oracle." About three o'clock we set out again, and after two hours rowing we came abreast of a village on the west side of the river. The people assembled at the water side to catch a glance of the passing stranger. We were urged to put ashore, but as night was approaching, we passed on. At dusk we arrived safely at Denah. My old friend, king Neh, had been the subject of severe afflictions since I visited him last June, [p. 195]. For several months he had been entirely deranged, and very recently he had lost a favorite wife. The house which had once been so richly ornamented with China was at this time entirely dismantled, as a token of regard to the deceased.

29. This morning we waited until ten o'clock for Podih, but in vain; and we finally concluded to proceed slowly up the river until he should overtake us.

All beyond this point was new to me. Our view, however, owing to the river being very low at this season, was in many places confined, by its steep banks, to the bold and beautiful stream that was forcing its way to the sea. Our attention was frequently arrested by the gambols of monkeys in the trees overhanging the river, and occasionally we started a huge alligator from his sunny repose. The beautiful pea-fowl was seen bounding from tree to tree, and numberless birds cheered our progress by their sweet notes, while the lofty and wide-spreading tree tops afforded us a grateful canopy from the melting rays of the sun. About one o'clock we came to a small native town called Gninemoo, and were passing by on the opposite side, when the people urged us to come near

the shore that they might see a white man. We did so, and halted a moment. One or two hundred persons were at the place and gazed on the anomaly with wonder and amazement. I distributed a few beads among the children and we departed in the midst of their cheers and good wishes.

Two miles from this we passed a deserted village, called Edahwooda. Why it was deserted we did not learn. The site was high and exceedingly beautiful.

After leaving this place, a consultation was held whether we should go on to Podih's town that night, or stop at Yopro, a large town five miles nearer. We determined upon the latter. The people, with the exception of a few women and children, were at their farms, so that our entrance, for once, into an African town was peaceful and quiet. The town is inclosed around by a double wall of split timber, the streets are open and clean, and the houses neat and commodious. We sent for the chief, and in the course of half an hour he made his appearance and welcomed us to his town. He presented us with a sheep, which was consigned to the executioner, and afforded us a grateful supper after a day's fasting and fatigue. The tribe to which this town belongs is at war, and while we were here a watch was kept during the night. I told the king he had a pretty place and a fine town. He immediately inquired why I did not come and live with him. I told him it was in my heart and in the heart of the people in America to do him and his people good, but we had no man at present to station there. I suggested to him that he should give me one of his sons to learn to read, which he was to consider until I returned. About night the people flocked home in great numbers, and gathered around, as usual, to gaze upon the stranger.

The people of Yopro appear to have an abundance of the good things of this life. Cows, sheep, goats, fowls, ducks, and dogs were very numerous. Their houses were well stocked with rice, and it is a place of more importance for the manufacture of palm-oil, than any other on the river. The population of the town I suppose to be 800 or 1,000. At eight o'clock our house was cleared of all gazers, and we had a refreshing sleep. Podih arrived about midnight, and roused us up. I administered a pretty sharp rebuke and dismissed him until next morning.

30. After making our kind host a suitable present, we took our departure

about sunrise. It was in vain that I urged Podih to go immediately to his town, and proceed on our journey the same day. He said we must stop until the next day and insisted that we should stop at an intermediate town. This I very reluctantly consented to do, for I supposed it was nothing but his vanity that prompted him to this course of conduct.

*Podih—Pah Chief—Vanity and Self-praise.*

As this man occupies a prominent place in the succeeding part of this journal, it may not be amiss here to give a slight outline of his character. He is, I should judge, about forty-five years of age, more than six feet high, square shouldered and badly formed, exceedingly stiff and awkward in all his movements, and so very slow in getting up from his seat, that one of our boys jocosely compared him to a ship in the act of raising her anchor. As to the moral character of the man I do not know how I could more accurately describe it, than to say it is a strange mixture of vanity, cupidity, obstinacy, and good humor. He stands at the head of that part of the Tabo people who live on the river, and acts as factor for the whole tribe. In this way he has made himself what would be called in this part of the country a rich man, and is decidedly influential. During the whole time he was with us his mind was intently fixed upon getting a name for himself, and for this end, he seemed to care not how much he taxed my time, patience, and purse.

The fog was very dense the morning we left Yopro, so that we could discern but little beyond the head of the canoe. Podih had seated himself in front of me, and was disposed to be quite garrulous, but I was purposely taciturn and sober.

We arrived at Yahan about eight o'clock and went ashore. We entered the town and went directly to the head-man's house. We were received with great cordiality and respect; and after making a hearty repast upon the bounties of our generous host, and making him a corresponding present, we again launched out in the river, and in the course of half an hour we arrived at Dimleh, the place of Podih's residence.

Dimleh is a small insignificant village, embracing about twenty houses, and not more, probably, than one hundred souls. Here, to our great surprise and joy, we met a head-man from Pah. He had arrived a few days previously, on a visit to

this part of the country, and hearing of our destination came to meet us at the water side. The first glance I got of this man, as well as those who accompanied him, showed that they were of a race entirely distinct from those along the sea coast. The first impression I had of the head-man was quite imposing. He was about five feet and six inches high, small body, but remarkably well proportioned. He stood very erect, and his gait was dignified and graceful. He had lost one eye, but the other was keen, penetrating, and stern. I bowed to him as I ascended the hill, and he returned the compliment with as much grace and ease, as if he had spent all his days in the most refined and polished society. His beard was six inches long and platted with care. He wore a red cap, and held in his hand a long iron lance. Around his waist was girded a cartridge box, made of leopard's skin, and about the size of a man's arm. From this were suspended strips of leopard's skin that reached to his ankles. This, with a small bell attached to the same strapping, gave him quite the air of a savage warrior, and I confess that I have seldom been so much struck with the appearance of any human being. Podih's reception by his wives was such as the vanity of his heart would dictate. We were scarcely seated when three of them took their stand in front of us, one of them with a tamborine in her hand, to welcome the return of their lord, and to do honor to his guest. The scene which followed is one of constant occurrence in this country, but the most disgusting exhibition of vanity that could be witnessed. Podih strutted to and fro with great pomp, and occasionally said something to this youthful choir, and they chanted forth a reply. This was continued for more than half an hour, when I felt some curiosity to know the subject of these complacent songs. I ascertained that Podih was uttering forth his own praise, his wealth, his name, his family connections, etc. The chanting of his wives was a reiteration of what he had said. The perfect complacency and satisfaction with which this Anak of the river proclaimed his own praise irresistibly forced upon my mind a resemblance to the strutting of a turkey-cock.

But the most ludicrous part of this scene is yet to follow. Podih had as yet concealed a parasite, whose profession it was to celebrate the praises of great men, who was now brought out to crown this scene of vanity and foolery. Whether this man happened here by chance, or



was sent for the night before, is not known. He affected on his first appearance to be passing by the place without design, but when his eyes fixed upon Podih, he suddenly started and fled to a distance in great consternation. For a time he stood gazing and trembling at this would-be-august personage, and after a while ventured to return, but with a cautious and trembling pace. When he got near he gazed upon the wonder with a mixture of indescribable awe and admiration. It was only occasionally, however, that Podih would deign to confer a look upon his astonished admirer—such a look as a man is wont to confer upon a fondling dog, when his mind is fixed upon a different subject. Podih still strutted backward and forward declaring his own fame with great satisfaction, whilst this professional sycophant moved around him in the orb of a satellite, placing his hand upon his shoulder, twitching his beard, and all the while gazing in his face with unutterable admiration.

Such scenes as this engrossed the greater part of Podih's time night and day, during our visit, and we felt really relieved, when we got beyond the reach of the tamborine and such gross exhibitions of vanity and nonsense.

*Tabo People—Palm Wine—Incidents and Scenes on the Way to Grabbo.*

31. This morning we set out for Tata, the place where the head-man of the Tabo people resides. This village is situated about one mile higher up the river than Dimleh. It contains about forty houses, and probably four hundred inhabitants. Podih led the way, dressed in a calico gown which I had presented to him at Cavally. We went immediately to the head-man's house and seated ourselves under a shade tree in front of his door.

The people at this place appear simple hearted and kind; and Davis overheard a conversation among them, which throws some light upon the feelings and views of Africans. They were somewhat surprised that I did not wipe my hand after shaking theirs. They said that an Englishman had visited their country many years ago, and with him it was an inviolable practice to wipe his hand, which to them was a great offence; for he thought himself, in their own language, "better than any body else." And here it may not be improper to remark, that it is a great error in those travellers in this country, and perhaps it is less or more

the case in all barbarous countries, to suppose that these rude people have no ideas about what is proper and becoming in a stranger. They can as easily discern the characters of men, and discriminate between what is natural and becoming, and what is vain and assumed, as any people I ever saw any where. And any want of regard to their feelings, or wanton violation of their customs, invariably leads to difficulties and hard thoughts. The Englishman above mentioned was assaulted before he left this part of the country, and they say it was in consequence of his proud and haughty deportment.

We returned to Dimleh at noon, and found that Podih had prepared for us what he considered a great treat, i. e. a foaming pot of palm-wine. The mode of partaking of this favorite beverage among these people is somewhat amusing. The pot which contains it is seated on the ground between the feet of the master of the ceremonies, and the rest of the company form themselves in a circle. A plate is then brought, which contains a mixture of red pepper and salt, which is passed around, and each individual takes out a little and puts upon his tongue. I do not know what is the object of this prefatory measure, unless it is to impart a fiery taste to the wine. The plate is removed, the master of the ceremonies carefully removes the leaves that have been platted into the mouth of the pot to prevent the wine from escaping by excessive fermentation. One cup only is used for all hands, and the woman, from whose house the pot has been brought, is required to take the first draught, and the master the next, to relieve the minds of the company from all fears of poison; and for the same purpose the master of the ceremonies is required to swallow the dregs. The cup is passed from one to another until the whole are satisfied, which is seldom the case before the pot is exhausted.

The process in manufacturing this wine is different, in different parts of Africa. The most common process is, to bore a hole in the body of the tree some feet above the ground and the juice is procured as the sap of the sugar maple. In this section of the country a different process is generally adopted. The tree is cut down near the ground, and the lower part is slightly raised. The further end is cleared of limbs and leaves, and a shallow trench is made in the upper surface as deep as the heart of the tree. If a slight fire is kindled upon this every morning, it will furnish daily,

for several successive weeks, from a quart to two gallons of sap. Its color is that of milk and water, but quite sweet and palatable.

31. This morning we set out about daylight for Grabbo, leaving Podih to follow. For some reason or other the head-man from Pah was not ready to accompany us, but this we did not think a matter of very great importance, as he lived in a different part of the country from that to which our feet were directed. Our course lay nearly north. We had not proceeded more than one hour, when our attention was arrested by a loud chorus of human voices, and as we approached the spot, their wild terrific screams deafened our ears. But they only wanted to catch a glimpse of the "white man," and for this they accompanied us for nearly an hour, yelling and screaming at a dreadful rate, rushing ahead and squatting in the grass to get a full view. And before we could get this noisy and troublesome escort to leave us, I was compelled to turn right about and let them gaze steadily in my face for several minutes. With this they appeared fully satisfied, and left us to pursue our journey through the silent wilderness that now lay ahead of us. But it was not a silent wilderness; for as soon as the voices of these simple hearted people had died away, the tongues of our travelers seemed to be untied, and we were cheered and amused by the recital of stories, fables, and jokes all the day. We had not gone far before we came to the foot of a little mountain, of the height of which we could not, in consequence of the dense and almost impenetrable forest in which it is enveloped, form any certain estimate. We commenced the steep ascent with fine glee, and supposed that we should soon reach the summit. But we soon exhausted our strength, and were compelled several times to call a halt before we reached the highest point. A beautiful rippling stream of cool limpid water served as our road and guide nearly to the summit of the mountain, the place from whence it took its rise. We had hoped to have had a fine view of the surrounding country from the summit, but in this we were disappointed, being walled around by a dense forest of tall trees. Indeed so dense was the canopy overhead, formed by the outstretched limbs of the trees, that during a walk of five hours, scarcely a single direct ray of the sun, lighted upon our path. The size and height of some of these trees is almost incredible. One that I measured roughly I supposed

to be between fifty and sixty feet in circumference, and the height corresponded with the size of the trunk. But the most beautiful growth to be found upon this mountain is, the bamboo, a species of the palm-tree. It has no trunk of any extent, but sends out a great many long reeds or stems which form a beautiful and graceful curve. These reeds measure from fifty to one hundred feet in length, and taper very gradually to the end. It bears a nut or bur resembling the bur of the white pine, which yields an oil of a good quality and something similar to that of the palm-nut.

We found in several places a very pleasant and palatable fruit, known in this country among Americans by the name of mammy apple, and sometimes called African peach. The fragrance and flavor is much like that of our peach, except that it contains more acid. It is of the size and shape of our largest peaches, and the exterior is rough and woody.

Our descent from the mountain was more gradual and pleasant; and we found ourselves at the foot of the opposite side about one o'clock. As we emerged from this forest, the sun darted upon us his melting rays, and I am not aware that I ever experienced more inconvenience from heat. We soon reached a small village and rested ourselves for a few minutes. The people of the village were all at their farms, except a few women and children. These served us with bananas and wanted us to stay until night.

#### *Arrival and unfavorable Reception at Grabbo—Decision to Return.*

Two hours walk from this little village brought us to Grabbo, the capital, or the head-town of the Tabo people. In this place I was much disappointed. The number of houses does not exceed one hundred and fifty, the population I supposed to be eight hundred or one thousand. The site is high and pleasant, but in no way very remarkable or beautiful. The town is destitute of shade-trees, and we found it difficult to shield ourselves from the scorching heat of the sun. We went immediately to the king's house and there deposited our baggage, but he was not at home, being absent at his farm. The people did not flock around us as usual, but stood at a distance and appeared very shy; and it was sometime before I could make them feel that we were disposed to be kind, or could induce any of them to come near.

We were not here long before suspicions were excited that the feelings of the people towards us were not the most kindly. We did not see at first more than three or four grown men, but when the "palaver-drum" was beat, about a half hour afterwards, we saw a large concourse of men, most of them with guns and cutlasses, assembling at the council-house. They had not been together long before a messenger was sent to inquire if we had come to visit Grabbo, or were intending to go to Pahi? This to us was strange treatment, and how they knew the destination of our journey we could not conjecture, unless Podih, without our advice or knowledge, had despatched a messenger to carry the news. We sent back, for reply, that we thought the king acted very strangely, and inquired why he and his people did not come and shake our hands and hear for themselves what we had to say. This brought them together, and I explained to them our intention and wishes, and told them as soon as Podih should arrive I would see them again. Podih had not overtaken us during the journey, and his delay now was the occasion of unpleasant suspense. I thought it possible that he himself was at heart opposed to our journey, and had sent us to this place purposely to entangle us. After a while Podih arrived. His presence relieved my mind from some unpleasant suspicions, but it did not change the aspect of affairs so much as I had hoped. There was still a reserve and distance about the people, which savored more of opposition than timidity. I thought the present which I had designed to give them might turn the scale. Accordingly after consultation with Podih and Davis, they were assembled. I explained to them that it was the custom of white men when they traveled not to visit one place alone, but to take in a good many in the circuit. I told them that my stay at their town ought to be regarded as a visit to them, and to satisfy them of this I would show them that I had not come empty handed. I likewise told them that I had nothing to do with trade, but was a man of God, and was seeking out my brethren and fellow creatures wherever I could find them. The present I made them consisted of a piece of cotton handkerchiefs, a plain umbrella, a razor, pair of scissors, and a few beads. These were accepted with apparent pleasure, and ought justly to be considered a liberal present for the section of country. The concourse broke up and the people generally appeared more friendly.

Being much fatigued and exhausted, I determined to retire earlier than usual. A light was ordered, and as usual it attracted the people in great crowds. After allowing them to satisfy their curiosity, the house was cleared and the doors closed. But what appeared shyness in the first place, now gave way to unrestrained curiosity to see every thing in our house and particularly how a "white man sleeps." Several times the house was cleared, but the right of gazing in the doors the rabble stoutly maintained, and when the shutters were interposed, they were forced away and carried off. I sent several times to complain to the king, but he either had no power or no inclination to restrain them. And we got no relief until the lamp was placed in a situation where it could reflect but little or no light upon the surrounding objects.

During the night, Mr. Wilson, who had previously become much exhausted by fatigue, was taken severely ill, as was also one of his attendants. The jealous and threatening movements of the people continued through the night and the next morning; and as it seemed to Mr. Wilson hazardous to himself and his party to go forward or to remain at Grabbo, in his present state of health, he decided to return to the coast, and accordingly started early in the day.

We did not return by the same way which we had come. We continued about ten miles further to the north to intersect the Cavally, where we hoped to get a canoe and reach the falls of the river that night. But this proved a day of trial, suffering, and disappointment beyond any thing I had ever experienced. My sickness increased, and I found it necessary to throw myself upon the grass for rest three or four times during the morning's walk. The road was indescribably bad, and our guide was so ignorant as to mislead us several times. About mid-day we arrived at Santon, a settlement belonging to the same tribe as Grabbo, and about forty miles above the falls of the river. Here the inhabitants were started by the arrival of a white man, and for a time the surrounding country was filled with their screams and savage yells. We went to a shade-tree in the middle of the village, and I could scarcely stand upon my feet until a pallet could be spread, so faint and exhausted was I by the walk. Here the people walled me around so completely,

as to exclude almost every breath of air. It was in vain that I told them that I was sick, and begged them to stand away. The request they thought unreasonable, and I fell into a sound sleep in the midst of the thunder of surrounding voices. During my repose, Davis made every effort to procure a canoe, but failed. The people were intent upon detaining us, and fabricated numberless stories to prevent our departure. It was very undesirable for us to remain here. The people were quite as inhospitable as those we had left, and we felt that we were not yet beyond the reach of the Grabbo people, who might still feel ill-disposed towards us. The only safe alternative was to proceed by land to the next town below. When we first spoke of setting out, the people, those of them that we found in the town, made a show of resistance, but when they saw us determined, all opposition was hushed up, and we departed peaceably. I felt refreshed by the sleep I had got, and supposed that I would be able to walk an hour or two longer. About three o'clock we came in sight of the next village, and the last one in this direction which belongs to the Tabo people. Here we held a consultation if it were not best for us to try and reach Yapro, the capital or head-town of the tribe called Kaphebo. These were known to be a kind and hospitable people. We accordingly started for that place and reached there after a fatiguing walk.

*Yapro and the Scenery around—Patriarch of the Town.*

Yapro crowns the summit of a high mountain, and affords the most magnificent and imposing prospect that I have ever seen. The surrounding view is not unlike that enjoyed from the top of the Catskill mountains, except in this, that the view is unbounded and sublime in every direction. The Cavally river may be traced in all its meanderings a great distance, both to the south and west; and unnumbered spiral mountains are seen rearing their bold and lofty peaks in every direction. None of these, however, could rival the one on which I stood for height and beauty. The settlement which Dr. Hall visited at the falls of the river, and of which he has written an account, could be seen indistinctly to the south, and we were able to see eight different towns, all of which were perched upon the summit of these lofty peaks, whilst ascending volumes of smoke indicated the situation of number-

less other settlements. We arrived just in time to see a bright sun, sink down in the western wilderness, and the twilight scene was transporting beyond description, and almost too powerful to be contemplated calmly by a sensitive mind. When Dr. Hall first read to me his account of the scene around the falls of the river, I was induced to think that he wrote under the influence of an excited imagination, and that his description was overwrought; but I must now do him the justice to say that I consider the country richly deserving all the encomium conferred upon it; and I am disposed to think that no one would feel disappointed in visiting the country, however high his anticipations might be.

When we entered the town, there were but two individuals to be found, and the stillness and silence of all around brought to mind recollections of the Sabbath in a christian land. And what rendered the occasion still more affecting, was the fact that the two persons just mentioned were the aged progenitors of that large tribe whose dominions we had just entered. The history of the old father is too interesting to be passed over without particular notice. When we entered the town, we went directly to his house, and found him reclining upon his mat. He raised his withered body, bowed his grey head, and gazed upon the white man with unutterable emotion. He had attained, if I may judge from his looks, to five score years, and he never before had seen this "wonder of wonders." The old man placed his hand over his brow, and gazed with a look that betokened suspicions in his own mind that he was dreaming and was incredulous of that which he beheld with his eyes. I relieved his mind by telling him the occasion of our visit. His wonder subsided, and his gratitude at having such an honor conferred upon him in his old age gave vent to itself by a flood of tears. During our visit this old man manifested a simplicity of character, kindness of heart, and a degree of hospitality, that I have never known exceeded in any part of the world. I thought of Abraham and Isaac and Jacob, and could not but lift up a heart-felt prayer to almighty God, that the same hope and faith which had cheered the hearts of these patriarchs of olden days, might be enkindled in the bosom of this aged sire, and cause his sun to set as brightly and as happily as theirs. It is confidently asserted that he is the father of thirty-seven living children, and has committed to the grave twenty more,



Yapro embraces about one hundred houses, and five or six hundred inhabitants. The town is walled around by a substantial palisade, and a narrow lane passes through the town, affording inlets to the different apartments.

We enjoyed a comfortable night's rest, and the morning returned to impart new beauties to the enchanted spot. This world of grandeur and beauty below us, was enveloped in a dense fog, presenting the appearance of a vast and boundless sheet of snow, dotted here and there by the protruding peaks of the highest mountains. I contemplated the scene with more than ordinary emotion, and left the place with a reluctant heart and a tardy step. I made the old patriarch a present of an umbrella, six or eight cotton handkerchiefs, a razor, and a few beads; all of which he received with evident satisfaction, and presented me in turn with a sheep and bullock. He likewise intrusted to me a son and grandson, to go to school—a degree of confidence that I had hardly expected in this part of the country.

*Remarks on the Treatment at Grabbo—  
Openings for Labor.*

In concluding this journal, already protracted, there are one or two topics to which I must advert. And first in relation to the character and conduct of the Grabbo people, and those of the Tabo tribe generally. You will perceive that our reception and treatment by them was not very cordial or kind, and you might be induced to think that this was the character of the people generally in that region. But not so. The Tabo people, as I have since learned, have long been famed for their inhumanity; and are the only people in this region who can be justly regarded as cannibals. The people in the country are decidedly more kind and simple-hearted than those on the sea-coast; and I was treated with more kindness and hospitality than I had expected in any uncivilized land. I was misled in directing my course through the Tabo country. Had we ascended the river higher, our road would have been more direct, and our treatment would have been more friendly.

As for a missionary station, I think the falls of the Cavally river decidedly inviting. The country is densely populated, the land is mountainous, the air is pure and apparently healthful, and there is every reason to believe that a missionary would be gladly and cordially received. It would not be desirable for females to be located there for a year or two.

In a different part of this journal it was said, that valuable information had been obtained in relation to the Pah country. What is called Pah, covers a wide extent of country, and perhaps overspreads all the south side of the Kong mountains, and probably joins the Ashantee country.

The country affords a good deal of trade in ivory and gold-dust; and that from the contiguous parts are carried to Cape Lahon and river Cestos, points on the sea-coast north and east of this, each about one hundred miles distant from Cape Palmas. It is also said, that one mountain, and I suppose this to be a branch of the Kong range, gives rise to two rivers which empty into the sea, at the above mentioned places, besides that of the Cavally. Now if this information is correct, and I am disposed to think it is, the mountain which gives rise to these three rivers, is to be at some future day a very important post to be occupied in disseminating the gospel over these benighted regions.

It is not more, I judge, than five or six days walk from the point where we terminated our excursion—and from the information I have gained in relation to the people and country, I am induced to think it quite accessible from this place.

My heart swells with emotion when I contemplate this vast and interesting field for missionary enterprise. Every valley and hill and mountain teems with human inhabitants; but they are men without virtue, without knowledge of God, and as ignorant of Jesus Christ and the way of salvation, as if no redemption had been interposed. The evil one, in the panoply of the false prophet, has entered, has invaded the country on the opposites, and is day by day acquiring new trophies, and marching with a rapid pace towards the western shores. Nothing is needed, with the blessing of God, but christian men to arrest his progress and possess the country. But they are not here, and not to be found.

In a communication of a late date Mr. Wilson states that Mr Polk, his teacher at Rock Town, whose sickness was mentioned at p. 368, had died. He was a colored man of excellent character, well qualified for his employment, highly respected and beloved by the natives, and promised to be of great service to the mission. As it is so difficult to supply his place in the school, his loss is deeply felt.

## Trebizond.

EXTRACTS FROM THE JOURNAL AND  
LETTER OF MR. JOHNSTON.

PORTIONS of the journal of Mr. Johnston relating to a tour made by him in the country lying south of the Black Sea were inserted at pp. 202—6, giving an account of his route as far as Tokat; which place he left August 18th, and reached Sivas, eighteen hours distant, the next morning at nine o'clock. He was accompanied by Sennekerim from Constantinople.

*Sivas—The Forty Martyrs—Route to  
Erzeroom.*

August 19, 1836. Sivas is situated at the northern side of the valley of the Kuzul Irmak (ancient Halys), which here spreads out into a broad and fertile plain. On both sides, but particularly on the south, the country is so much higher than the plain as to resemble a ridge of mountains. The situation being level, with the exception of only one small circular elevation in the southwest part, the whole city is seen to very good advantage, and makes a favorable impression at first sight, when approached from the north. It is interspersed with shade-trees, though not buried in them like some of the towns in these parts, and here and there a stately poplar waves its solitary head in the pure atmosphere above. The great number of chimneys, which appear on the tops of the houses, indicate that the winter here is cold, and the people told us that it is quite as severe as at Erzeroom.

This city has experienced quite its share of the vicissitudes of earthly fortune. Here Mithridates, the king of Pontus and the enemy of the Romans, once rolled in luxury, and in this plain he was overthrown by Lucullus, but made his escape through the greediness of the conquerors in seizing upon the spoil. In the beginning of the fifteenth century, when it contained a christian population of 120,000 souls, an Armenian historian says, it surrendered to the victorious Tamerlane, on condition that the lives of the people should be spared. But no sooner were they in his power, than they were massacred in the most barbarous manner.

On the day of our arrival we walked out a short distance to the west of the city, to visit the graves of the Forty

Martyrs. According to Armenian tradition, in the early history of Christianity in this country, forty converts were found here, who were required, but refused, to renounce their profession. They were consequently ordered to be cast into a pond of freezing water, while the temptation of a warm bath at hand, was held out to any that would recant. One out of the forty yielded, while the rest were cast into the water. While they were thus suffering the pains of martyrdom, forty crowns descended from heaven, thirty-nine of which settled upon the heads of the martyrs, while the fortieth, not finding its owner, went flying about in the air. One of the guard witnessing this, became himself a convert, and forthwith threw himself into the water, upon which the spare crown lighted. They have been enrolled, as a matter of course, in the Armenian calendar of saints, and are supposed to have great influence in heaven.

After visiting the convents and schools, and obtaining what information he was able respecting the religious condition of the people, Mr. Johnston proceeded on his way.

22. We left Sivas and set out for Erzengan. This was the next place that we wished particularly to see, though it was five days journey from Sivas, and our route led us by several places of interest, which for want of time we were obliged to pass almost without notice. Our first day's ride was up the beautiful and rich valley of the Kuzul Irmak. Our road passed through the midst of wheat fields, and on our right and left the people were engaged with gathering their crops, some reaping, some driving home upon ox carts, and some treading out. The manner of this last operation seemed to be universally the scriptural one. The sheaves are spread down upon a hard circular floor of earth in the open field, and pairs of oxen are driven round upon it, dragging after them a kind of sled, consisting of two broad boards jointed together, the under side being thickly set with sharp stones. Upon this the driver stands, with whip or goad in hand, which he uses freely, but permits his animals to eat as much as they choose. I never saw a single ox muzzled while employed in "treading out the corn." A majority of the laborers whom we saw seemed to be Armenians. We passed, during the day, a half dozen of villages, whose population was principally of that nation.

Mr. Johnston passed through Zara, Enderess, Kara Hissar, Sheheran, Kelkit Chiftlik, and Erzengan on the Euphrates, towns and villages containing from 150 to 1,000 houses. The road from Erzengan lay through a mountainous district infested with hords of Koordish robbers. Failing to overtake a company of soldiers who were going to Erzeroom, and under whose protection he might hope to travel in safety, he was directed to a very unpromising man, who, he was told, would be a sufficient guard. The journal proceeds—

After we had started together, he told us that he was a friend of the Koords, and that would be a sufficient protection for us. He had lived among them, and knew their language, and is now employed by the governor of Erzengan to carry messages to their chiefs whenever he has occasion. This relieved us of our anxiety, and we went on as safely as if we had had a whole battalion of soldiers to guard us. Five hours from Erzengan the plain terminated in a narrow valley, just sufficient for the river to pass, with here and there a little flat, such as the Koord loves. Our road followed the northern bank of the stream, and in fact we kept the Euphrates all the way from Erzengan to Erzeroom, saving its windings.

When we had proceeded a little way, we met one of the young soldiers coming back; he had not been able to start with the rest, and had hired a man to go with him to overtake his company. But the Koords began to lay them under contribution, some for one thing and some for another, till they frightened the poor fellows back. The retreating soldier, however, joined our ranks and faced about, saying he was not afraid to meet five hundred Koords under our protection! As we passed along we saw a number of them in different places, most of them like those we had seen on the other side of the mountain, industriously at work with their harvests. By night we reached Terdjian, a small town on the bank of the Euphrates, situated in the midst of a fruitful plain of the same name. The distance from Erzengan is twelve hours. Here we found the money carriers and some Armenians, whose acquaintance we had made in Erzengan. We were put into a stable with our horses to lodge for the night, and in spite of dust and fleas, we enjoyed a comfortable sleep.

31. We continued our journey up the bank of the Euphrates, and in two hours

passed the ruins of an old village or town, and crossed the river on a stone bridge, from the descent of which the stones had fallen away, and left but a difficult passage. Here the road left the river, which leads to the north, but at night we came to it again, at Ash Kaleh, twelve hours from Terdjian, where we found ourselves in the direct road from Tokat and also from Trebizond to Erzeroom.

From Ash Kaleh, we set off in the night, some on horses, and some on an ox-cart, and a little after sunrise stopped and breakfasted at Ulijah, six hours from Ash Kaleh. Erzeroom is only three hours from Ulijah, and is seen very distinctly from that place across the intervening plain. This city was the extent of our tour, and we reached it about nine, A. M., Thursday, first of September.

#### *Feelings of the People in Trebizond towards the Mission.*

In a letter dated March 20th, 1837, Mr. Johnston makes the following statements. It seems that the effects of the hostility of the Greek patriarch and ecclesiastics are felt at Trebizond, as well as at Constantinople and in the Levant.

The Greek bishop of this place has ever been hostile to us, and has used his influence to keep the people aloof from us. But for this, we should have had by this time a large number of the rising race under our instruction. When we came here first we brought with us a supply of the Scriptures in Greek and Armenian, and also of tracts and school-books, principally in Greek, which were sought for very eagerly, especially by the Greek school boys. In a few days our whole stock was nearly exhausted, when suddenly, the applications ceased, and I learned that the cause of it was an interdiction from the bishops, and the circulation of a report that our books contained heresy. An order was given for the collection of all the books for examination. A large number were delivered up, and a good many others were torn to pieces by the possessors, and among the rest, some copies of the Scriptures.

Having had it in view from the first, to open a school as soon as practicable, we have watched the indications of feeling towards us, to seize upon a favorable time for making a commencement. For about a year past we have had a few boys coming to us to receive lessons in

English. No notice seemed to be taken of this, and within the last few weeks the number began to increase almost every day, which encouraged us to write to Constantinople, for a teacher. But these promising appearances were suddenly blasted by the arrival of a circular from the patriarch denouncing the missionaries, their schools, their books, and every thing connected with them. In consequence of this letter the Greek boys have all left us, except two or three, who are out of the patriarch's power. The letter which was received some weeks since was read yesterday in all the churches, with much ceremony, and, as it seemed, to the great gratification of many of the people, some of the boys brought tracts which had been received from us, and having torn them into small fragments, strewed them about our gate, calling out in English, "Good morning; how do you do?"—phrases which they had learned from our pupils. In walking out to-day I found the streets white with our tracts, which these ignorant people are swinishly treading under their feet. From my acquaintance with the Greeks of this place, I fear there are but very few of sufficient intelligence and independence of mind to think that their church authorities can do any thing wrong, and consequently I do not expect many here to be benefitted by this movement. There are a very few, however, who will be helped by it to some good thoughts, which otherwise they might not have had.

The Armenians also received a somewhat similar letter from their patriarch, on the same day that the Greeks did. I am happy to say, however, that it met a different reception from that of the Greeks. A few days after the arrival of the letter, I happened to call upon the bishop, not knowing that such a letter had been received. He informed me that he had replied to the letter of the patriarch, in which all the elders of the nation had united, assuring the patriarch that he had been altogether misinformed, and that he might be easy respecting the Armenians here, for they were a poor ignorant people, and had no curiosity to learn any thing new. This, I am sorry to add, is but too true. We have had but two permanent scholars from among the Armenians, and neither of these is a native of Trebizond. The bishop added, that he was much surprised at the reception of such a letter, because he knew that the patriarch used to entertain a very favorable opinion of the American missionaries.

As to himself, I have had increasing evidence, from the commencement of our acquaintance, to believe him really friendly towards us; and his conduct on this occasion has contributed much to confirm me in this belief. He distinguishes very clearly between what is divine and what is human in the liturgy of his own church, and would be glad to see it purged. Yet he seems not to have learned Christ savingly, and consequently knows not how to exhibit him to others. While he freely acknowledges the superstition of his people, I fear he does not weep on account of it. With one or two of the priests, who have some knowledge, and also feel considerable interest in the doctrines of Christ, we have frequent conversations. Among the laity, there are some that visit us, and none that are hostile, so far as we know; and I am obliged to add, "none that stirreth up himself to take hold of God."

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#### Broosa.

#### EXTRACTS FROM THE JOURNAL OF MR. SCHNEIDER.

#### *Superstition relative to the Sabbath— Letters from the Greek Bishop and Patriarch.*

January 17, 1837. A circumstance occurred to-day in our family, which I cannot forbear to mention, as it throws light on the spiritual state of the people. This being one of the greatest feast-days of the Greeks, an old Greek woman living with us demurred not a little to do some work, which the situation of the family rendered absolutely necessary to be done. She said that it would be a great sin to attempt it, and that the priest would not allow her to do it. But as there was urgency in the case, she consulted her priest on the subject. He informed her that the sin would be so great that permission could not be given her. If, however, she would pay him a specified sum (about ten cents), he would pray for the pardon of the sin she would commit, and she might perform the work. She paid the money accordingly, and with the promise of being forgiven, undertook the task. I told her there was nothing of this kind in the Bible, and she was under no obligation to pay for doing a necessary work, on a day of human appointment. "I am not acquainted with the Bible—I do not know what it contains, and I am afraid of the priest," was her reply. And yet this very priest,



so strict in enforcing the observance of a feast day, brought a specimen of an article of traffic, which he had to dispose of, to church on the Sabbath, and gave it to the old woman to show it to me, that I might purchase some of it, if I was pleased with it. She, having learned something of our views of the sacredness of the Sabbath, immediately told him that such a thing was improper on the Lord's day, and that I did not attend to such matters on this day. She took the article, however, and said she would show it to me on the Monday following, as she did.

March 6. The prospects of the mission among the Greeks had been growing more favorable of late, and tokens for good appeared in various ways. But another cloud has now darkened our horizon. The Greek bishop lately came from Constantinople, where he has been for several months past; soon after his arrival, he had a letter read in the Greek church, written by himself, the whole drift of which was leveled against us and our operations. As usual, we were represented as heretics, and as those false prophets whose coming the apostle Paul has predicted, and as men who cloaked the worst of designs under the specious appearance of doing good, etc. etc. The people were forbidden to procure any of our books, and were ordered to throw away and destroy such of them as they now had in their possession. They were also prohibited from visiting us, and from having any intercourse with us; and every person who refused to obey these orders was pronounced thrice anathematized. The language and spirit of the letter was very severe, even more so than the tone of similar documents last year.

On the 26th ult., only four days after the reading of the letter referred to above, an encyclical letter of the Greek patriarch was read in the church. This is the severest and most bitter document of ecclesiastical authority that has yet appeared. It consists of thirty pages octavo, representing the missionaries as "satanical heresiarchs, from the caverns of hell and the abyss of the northern ocean," whose object is to proselyte, and to foment divisions and harass their church and fill it with heresy. The countries where our doctrines prevail are set forth as in a pitiable moral and religious condition. The people are prohibited from purchasing and using any of our books, or any of the translations of the Scriptures in the Turkish, Servian, Arabic, Bulgarian, Sclavonian, and other

languages, made by the missionaries; and all persons are forbidden to give them any assistance whatever in the prosecution of their work.

But notwithstanding these prohibitions two Greeks called on me yesterday for books. I reminded them that they were not allowed by their ecclesiastics to purchase these books. They replied, "We want them; we wish to read them." One of them observed, "I acknowledge neither the bishop nor you, nor the Armenian vartabed, but only Jesus Christ." I said that this was the very thing I wanted him to do, and then repeated to them the command of our Savior to call no man master upon earth. They further observed, "When they burned the books some time ago, we thought we would examine those we had, to see if there was any thing objectionable in them. We compared them with the ancient Greek Testament, to see if they were contrary to this; but we found nothing really exceptionable." How far others pursued the same course I cannot tell. But, doubtless, to some extent the same examination was made in other instances.

Upon the lower class of the people generally, these things make an impression. They fear the power of the bishop. And their ignorance and prejudice readily prepare them to believe his representations respecting us. But the more intelligent and enlightened among them say they see nothing in the conduct of these men (the missionaries) to call for all this ado; and that such violent measures are unbecoming the office of bishop and patriarch; and that they are a disgrace to the nation. Still, such is the peculiar state of things among this people, and such is the power of the ecclesiastics, that through fear of incurring their displeasure, or of losing their favor, many who would be glad to befriend us dare not appear to do so openly; and as the bishop keeps himself informed of every thing that transpires here, they are afraid to do any thing which would prove them to have espoused our cause.

Since the renewal of opposition, as I have reason to believe, considerable discussion has taken place among the people respecting us and our object; and though we have been much misrepresented and slandered, and our "name has been cast out as evil" in such discussions; still I cannot but hope that some truth has been elicited, and that some good has been educed from this evil. The great difference between us and

these nominal Christians has been forced upon the sight of some who would otherwise not have been aware of its existence; and thus they may be led to reflect upon it more seriously. At least it always remains true that the wrath of man will be made to praise the Lord, and the remainder of it he will restrain. This is our consolation and hope. He is the God of providence, as well as of grace. He is king in Zion, and he can and will overrule all things ultimately for the final triumph of his cause. But all this does not preclude the necessity of prayer. It is the real ground of it, and encouragement to it. And what Christian, in view of such things, does not feel the absolute necessity of prayer? of greatly increased and fervent prayer?

### Constantinople.

#### EXTRACTS FROM THE JOURNAL OF THE MISSION.

#### *Father and Daughter—Conversation with an Armenian—Plague.*

December 6, 1836. Our meetings in Turkish commenced last week; few, however, were present on account of the plague. It was a refreshing season to us all; and those present were requested to communicate our consolations to their brethren who were absent, numbers needing such consolations, being disheartened and discouraged that we are not disposed to secure the establishment of a new sect by firmans and external organization, as were the disciples of Christ for a similar reason. "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" is asked now, as well as then.

The following conversation passed to-day between E., an Armenian young lady who has been living in Mr. Dwight's family for some years, and whom we have some reason to think is pious, and her father, who had come over to see her from Constantinople, she lying upon a bed of sickness. Her father is quite an enlightened man, but by his own account of himself is without hope.

*Father.* I hope and pray that I may yet live in this world ten years longer.

*Daughter.* But you know you are advanced in years, father, and you can hardly expect to live so long. And besides, why do you wish to live?

*F.* Because I wish to live and prepare for heaven. I know I am not prepared now.

*D.* But you need not wait ten years to be prepared; you may be prepared now as many other true Christians are.

*F.* I know of nobody who can dare to say that he is prepared for heaven.

*D.* True. Nobody is good enough to go to heaven upon his own merits; but, through Christ, many are permitted to indulge hopes that when they die they shall be received to heaven.

*F.* But how am I to get such a hope?

*D.* My dear father, if you will read the third chapter of John, you will find what is necessary for you and for every one, in order to go to heaven.

*F.* Yes, I know to what you refer. I have read about the new birth very often.

*D.* This is what you need to prepare you to go to heaven.

*F.* I know that, but how I am to get it I know not.

*D.* You must give your heart to the Savior, as did the penitent thief on the cross.

Thus the conversation continued for some time. Such an interview, under such circumstances, where subjects of such everlasting importance were discussed between an Armenian female, fully enlightened, and her father, whose eyes were just opening to the dawn of day, is extremely interesting.

16. A. and G. called on Mr. Dwight. We have reason to hope that both these Armenians are renewed by the grace of God. G. had determined to remove to America with all his property, which is considerable, and there spend the rest of his days. He came to ask Mr. D. to furnish him with letters to some of his friends, that they might lead him into the best society. Mr. D. told him that if he should go, he would cheerfully furnish him with such letters; but that he should like to know what were his reasons for supposing it was his duty to go to America.

*G.* I wish to get away from this country and government. Here we are oppressed and kept under by the Turks, and cannot enjoy our religion freely, nor grow in grace even; and I wish to go to a country of good people, where there is liberty and quietness, and where there are no difficulties in acting according to the gospel.

*Ans.* Well, suppose we all go to America. I will go and the other missionaries, for here we meet with a great deal of trouble, and there are a great many hindrances to the work. We, both Americans and Armenians, will all remove together.

G. Oh no, you must not go! you must stay here to do good to the people.

A. And must not you stay for the same reason?

G. No. You are preachers, and I am only an ignorant common man.

A. We shall have very poor encouragement indeed to try to do good to the people, if each one as soon as he becomes enlightened goes off to America.

G. And there is no church here to which we can conscientiously belong.

A. And there never will be if you do in this way. The only way for you to have a church is for those of you who truly love the Savior to remain here united together, to form a sort of nucleus around which will be gathered all those who become enlightened.

G. But we cannot do our business on christian principles; we want to go to America, where this will be easy.

A. If your motive in going to America is to seek your own ease and comfort, I am afraid you will be sadly disappointed; and if you expect the blessing of God to accompany you on such an enterprise, I am afraid you will have his curse. You think it will be easy to live a devoted life in America, there are so many good Christians there; but you will find, also, a great many bad people there. What do you suppose the good people in America, who have sent us out here to labor for the spiritual good of your nation, would say to you, were you to land on their shores and say to them that you came away from these people and left them in ignorance and sin, because there were trials connected with a residence among them, and so you had come to seek refuge in America.

G. But the plague is here, and that you have not got in America.

A. True. But will you run away from death? People die in America as well as here; and besides, what is dying to a Christian? It is only going home, and why should he fear it? You must take care that you be not like Jonah, who tried to run away from his duty and from the Lord; but who was cast into the sea for it. If you avoid your duty to escape the plague, you may find a watery grave before you get to America.

Thus the conversation continued for some time, and G. went away promising to think more about it, and to make it an especial subject for prayer.

20. Precautions against the plague are becoming more and more prevalent with the Mussulmans. A general system of quarantine is proposed, and the more enlightened flatter themselves with

the hope that eventually the disease may be extirpated from the empire. A grand divan has been held, and the sultan proposed to the assembly the question, why the plague raged continually among Mussulmans and not among Europeans. They were all agreed that the reason was because the Christians kept quarantine. The results of their deliberations was that quarantines ought to be introduced. There are many who think that the plague is a token of the anger of God upon them for their sins, in that they pray so little, are so licentious, and are becoming so given to drink spirits; and that the surest way to be secure from the plague is by prayer and repentance. It is not uncommon now on entering a Mussulman's house to be fumigated, as when entering a Christian's house. At first there were many of the bigoted who were opposed to being smoked in the month of fasting, because that it is unlawful even for smoke to enter their mouths during this time.

#### *Persian Princes—Asaad Jacobs—Reform among the Clergy.*

The early history of the young man Asaad Jacobs, mentioned below, may be learned by consulting pp. 21, 22, 137, and 378, vol. xxiii.

21. Messrs. Goodell and Dwight went to call on three Persian royal princes, on their return from England. They had been accompanied on their tour by Asaad Jacobs, who was Mr. G.'s first English pupil at Beyroot. He now speaks several languages with fluency, is dragoman of the English consul-general in Syria, and has an extraordinary personal influence throughout the country. He is the friend of missionary operations, and he forgets not to be grateful, and often says that he owes all his success to the early instructions of Mr. Goodell.—Messrs. G. and D. carried an Arabic Bible to present to one of the princes who had before signified his desire to us of possessing a copy. "Mohammed, he said, was sent to Bedouins, and not to enlightened men: his religion is therefore suited only to the vulgar. I wish to read both sides and understand for myself."

One of these princes is a scholar, another a politician, and the third a military man. They have given assurance, that, whenever they shall again be established in their own country, they will attempt to introduce a great variety of useful reforms.

Mr. Jacobs, their interpreter, being a man of undisputed talents, and of considerable acquirements, with the respect in the East so often paid to learning, has been treated by them with great affability. They have taught him Persian, while he has taught them English. During the whole year of his intercourse with them, they have had continual conversations on religion, he defending Christianity. Being well versed in the Koran, he has been able to draw many of the weapons to combat them from the Koran itself. With the Bible and Koran before them, they have kept up their discussions sometimes till midnight. At time the princes have made many confessions in relation to their own feelings on Mohammedanism. One day the more learned of the three said, "I have seen that England contains so many good and charitable people, that Europe contains so many millions,—still again Hindostan and China, that even among the Turks there are good people, can it be now that only we, Persian Mussulmans, the ten million followers of Ali, are to be saved?"

One evening this same prince came to Mr. Jacobs' room, and requested him to read something to amuse him. Mr. J. proposed to read to him from the Proverbs of Solomon. They read in the first chapter and came to the verse, The fear of the Lord is the beginning of knowledge. The prince lays one hand upon the Bible, leans his head upon the other, and bursts into tears. "Oh, how true! Here indeed does wisdom consist. Heretofore, in all my life, how have I tried to learn every thing else than the fear of the Lord!" "I was ashamed of myself," said Mr. J., "that a Mussulman should thus be influenced by a truth, which had never produced the same impression on my own mind." On another night there was present an ambassador to the sublime porte from Bokhara. As the learned men of Bokhara are renowned all over the East for their knowledge of the Koran, the prince Haly proposed to the venerable man to join them in defence of the Koran. For six hours the ambassador and the young prince discussed the claims of Christianity. Mr. J. established conclusively from the Koran itself, that Jesus Christ is the word of God, that the Bible which we now have is the same that God gave us; and then from the Bible itself that there could be no other prophet after Jesus.

The sheikh ambassador, to cut short the discussion, threw his turban on the floor and exclaimed, "Oh! we must not

talk of our religion with the Christians. Our arguments are strong for ourselves, but they are not adapted to the Christians. However, if you will go with me to Isfahan in Persia, I will introduce you to a mollah, who can answer all your objections."

23. The Armenian bishops from different parts of the empire, are coming to the capital to bring money, as is understood, to aid in erecting the Armenian college at Scutari. Some of those coming from the parts recently visited by Mr. Johnston and Sennekerim, are reporting many things about the visits of our friends there, yet favorable. The bishop of Erzroom says that he was very glad of their visit, as they talked with the people about religion, and encouraged them to read the Scriptures. Another from the same quarter, speaking of the purposed college, said, "What do they propose to do?" Are they going to try to fasten the Armenians more closely to the church? It is too late for that, for they are all gone already. Just now, in passing through Trebizond, I remarked," (he was speaking with oriental hyperbole) "that, two Armenians passing through the streets, if one of them said, 'Good morning,' the other would ask, 'What are you; are you evangelical?' And if he was not, he would pass on and not return the salutation."

A bishop was lately preaching in his church, urging his people to give more money to the priests for saying masses for the souls of their deceased relatives. In the midst of the sermon, H., a teacher of enlightened views, entered the church and took his stand directly in face of the preacher. The bishop saw him, was confused, and immediately changed the subject, beginning to preach upon something else. The teacher followed the bishop to his room after service, and said to him, "Why did you change your subject so suddenly when I came into church to-day? and why at all did you preach to the people in such a way about saying masses for the dead? The bishop replied, "Why the priests of the church must be humored. They are all the time complaining that their resources are growing scanty. The people do not come to them with money as formerly, and they have been urging me to preach upon the subject. I changed the subject when you appeared, because I thought you would laugh at me in the church and make me a laughing stock." The bishop is an enlightened man, but his heart is not yet affected by the truth.



It has all along been a singular and remarkable providence in the reformation that has been going on in the Armenian church, that numbers of the clergy and their families are so engaged in promoting the work. There are at least five or six priests in Constantinople, who are mainly evangelical in sentiment, and these are among the most important and influential of the priests of the city. We have just heard of two priests about sixty miles from Constantinople, whose minds the Lord has opened to a knowledge of the truth, so that they cannot engage in the antisciptural ceremonies of the church; and one of them has recently removed here with his family, so as to avoid the performance of these ceremonies. We are told that he really seems to have the love of God in his heart.

*Conversations and Incidents showing the Progress of Truth.*

Jan. 14. A sister of G., one of the enlightened Armenians, became much alarmed at the course she saw her brother taking, and one day she told her priest her fears; stating that her brother seemed to be going on in a bad way, that he condemned many things in the church, and talked very loudly about what the gospel says, etc.; and wished very much that the priest would go and talk with him about it. The priest promised to do so, and when he met G., he said, "What is this I hear of you? Is it true that you have said that the church inculcates lies?"

G. Yes I said so, and so it is.

P. How is that?

G. Let us examine the gospel on some points and we shall see.

They then compared some of the opinions and practices of the church with the Scriptures, and the priest was astounded.

P. Why, you are right. It is as you say; and from that time the priest's mind has been open.

Soon after he saw G.'s sister again, and she asked him, Well, what did you say to my brother? He replied, All is right now. I have talked with him, and you have no more to fear.

Sister. But does he not say that many practices in our church are lies?

Priest. Yes, and so it is.

S. (With great astonishment), Do you really intend to say that what we believe is a lie?

P. Yes, many things have been added by men, which are not found in the gospel.

She became satisfied from what her priest told her, and began immediately to study the Bible, in order to become more enlightened in the truth. Hohan-nes has now nothing else to do, but to go about among the people of his nation, preaching the gospel. Sometimes he sits up all night talking with a select company of people on the truths of the Bible. Many more minds are now being awakened, and those who were before somewhat enlightened are becoming more serious and spiritual.

A., who has a large house and many visitors, and who was in the habit of placing several in one room to sleep for the night, now gives to each one a separate room, that each may have more opportunity for private devotion. This is departing from the custom of the Armenians, and it is a thought that suggested itself to his own mind, he having felt the necessity of having himself a place for secret prayer.

H. says that some of the priests and laymen are now preaching night and day. They sometimes talk all night long.

16. M., the jeweller, is a growing Christian, from all accounts of him. He is very discriminating in christian character, and seemed rejoiced to see a growing spirituality among those who are enlightened. He has never visited us, and has never been introduced to us. He said the other day to Sennecherim, "I wish very much to see the Americans, and I have long wished to see them. But I do not wish to have any body say that I obtained my notions from them. Now, if I am speaking of the gospel, and any one says, 'You have taken your ideas from the missionaries,' I can say with truth that I have never seen them. I have derived my notions only from the word of God; yet, if we do not know one another personally, we are one in heart."

This individual was formerly a member of the synod. Now he is sole director of Peshtimaljean's college and a general counsellor of the synod. If any thing important is proposed in this body, he is always first consulted, and his opinion has great weight.

Recently another friend of evangelical truth has been made a member of the synod.

Priest O. has recently, while receiving the confessions of the people, endeavor-

ed to lead them to a knowledge of evangelical truth. Some have in consequence become very much alarmed, for these prevalent new notions are exciting much attention in these days. Sennacherim told him that he had better not pursue this course, as it does not promise much profit, and is attended with much hazard.

The Armenian priests are in the habit of prescribing something for the people to do as a kind of penance between confession and the partaking of the Lord's supper, and whatever the priest directs they are bound to perform. Now, said S., a good course will be this. After confession, tell each one to read every day two or three chapters in the New Testament, with these three conditions--first, That they shall read it in a language they understand. If they know not the ancient Armenian language, they must read it in the modern New Testament. Secondly, That they shall read it attentively, and endeavor to learn its true meaning, just what it teaches. Thirdly, That they shall see to it whether their lives are conformed to what the gospel requires. The same priest was in the patriarch's church the other day, and he and two vartabeds remained after service. He said to them, "What are all those forms and ceremonies? There is nothing of them found in the New Testament, and why do we retain them?" They answered, "You are right. They are not spoken of in the gospel, but were added afterwards. But we found them in our church, and so we go on with them." If this is all the plea that can be made in favor of the corruptions of the church, how long will these corruptions be likely to stand, in the midst of increasing light and knowledge of the word of God.

M., the jeweller, says that he had great pleasure in conversing with the bishop of Tokat, who was lately here. "Once," he says, "we talked nearly a whole night, and the bishop wept several times, particularly when I urged him to go to Tokat and deal faithfully with the people, and try to do all the good he can. He replied, that he wished to do them good, but that they are so hard and bigoted, and so opposed, that he hardly knows in what way he can benefit them."

19. Observed this day as one of thanksgiving and praise to God, for the favor that he has shown to our mission. It was pleasant to look back upon all the way by which he has led us, and to thank him for his great mercies. The changes in all the places around the Mediterra-

nean have been astonishingly great, and not less so at Constantinople. We meditated particularly on the passage in the Psalms, "He remembered us in our low estate, for his mercy endureth forever." We have all of us been preserved, an unbroken number, while so many thousands have been carried off by the plague; and during all this time, the work of the Lord has been making progress here, especially among the Armenians.

The vakeel called on one of the synod, a newly made member, and told him that he must no more send his son to our school. "And for what reason?" inquired the father, astonished, "they do not interfere with the church in the school; and the fact is, that the boys make great progress in learning." Replied the vakeel, "But you must not send your son." "But where shall I send him?" said the father, "The nation has no school like this, and I must send him somewhere." Again he replied, "It is not necessary to make any words about it. The nation does not wish the school to go on, and you must do nothing against the wishes of the nation." The nation, it should be understood, means not the people, but a very small number of influential men, whose opinions control the people.

Hohannes visited to-day in the family of the most influential man in the nation where he was formerly tutor. The aga asked him many questions about the object of our operations here, our schools, etc. Hohannes told him that we came here from purely philanthropic motives, and that our wish was to do good. The aga replied, "They must have some secret design. Such high philanthropy we have never witnessed. Besides they have changed you. It is by their influence that you are so different from what you used to be." H. "No, they have never changed me. It was by reading the Scriptures that I have come to my present views."

The aga loves H. much, and treats him much as one of his own children. On account of this and his personal influence we hope that no injury will be done to H.

21. Mr. O., an Armenian, called on Mr. Dwight to-day, and appeared more spiritually minded than usual; he has rarely exhibited so much feeling as to-day. "Many," said he, "are now assuming in the nation the name *evangelical*, but we are far from having arrived at the true spirit of the gospel. What is a name, but an empty sound. Most truly

if we do not keep God's commands, we cannot be his." Fearing that he laid too much stress upon obedience, without faith, Mr. D. remarked, But we are saved only through Christ's righteousness, by the grace of God. "Truly," he replied, "we are saved by grace, but if a man says, I am saved by grace, and yet commits all manner of sin, can grace save him?"

Heard that a school at Hass Koy, a suburb of Constantinople, which is in the hands of K., a devout evangelical priest, with one or two other friends, is about to be organized on an improved plan. Their apartments are large and airy, the number of scholars is over 400, and they will endeavor to enlarge and perfect the school in every way. They will look to us for direction in many points.

*Reforms in Turkey—Existing Superstition—High School—Evangelical Priests.*

23. The Turkish government does not seem to be disposed to relax in its measures of reform for grafting European institutions upon their own. Efforts are making to extend a knowledge of the French language among the military, and to organize schools of an elevated character among both the military and marines. However, much discontent having been manifested among the people at these approximations of institutions to those of the so called infidels, the government has thought proper to coincide with the opinion of the doctors of the law, and firmans have been issued, calling upon all Mussulmans to be faithful to the duties of their religion. It alleges that the wrath of God is manifested upon the people for their neglect of prayer, for their intemperance, and for their licentiousness, by various scourges, especially the plague; therefore, every Mussulman must repent, and be regular in performing prayers five times a day. Severe penalties are threatened for every case of debauchery, and those absenting themselves from prayer are to be bastinadoed. This was proclaimed, in an extraordinary manner, at the corners of the streets, by special criers. There is no probability that these orders will be enforced for more than four or five days, with any degree of severity, and afterwards things will take their own channel.

Mr. Homes went on board the American frigate owned by the Turks, and after the usual civilities from the commander, he was shown the various parts of

the ship. On the gun deck was a collection of persons surrounding a boy of fifteen, who was said to be possessed of a devil. The imaum, who is always on board, had been called to exorcise him. The boy was in a fit, and could not answer for himself. So the priest called upon the most stupid sailor in the ship, who was usually the butt of ridicule for all the rest, and obliged him to serve as interpreter for the devils in the boy. The sailor answered yes to all the priest's questions, from which it appeared the devils were five, of whom two were Jews and one a Frank, (intending to honor their visitor). With a chapter from the Koran, and some incantatory words, the priest thereupon banished these devils forever from the body of the boy. The commanding officers looking quietly on during the whole scene. When will such scenes cease? This was evidently a composition of superstition, hypocrisy, and ignorance.

25. To-day the principal of our high school went to Hass Koy, according to appointment, to meet the directors of the new school, to aid in organizing it. In the church he heard some of the priests privately ordering some of the boys to go no longer to the Armenian school. It is rather singular that instead of calling up Hohannes and forbidding him to teach in our schools, the heads of the nation whisper about with great secrecy, that the boys must not be permitted to attend.

The truth is, that they are aware of the great extent to which evangelical views have spread, and they do not feel prepared to sustain the shock of a public rupture.

26. Fourteen or fifteen Armenian boys came to our school this morning. Those from Hass Koy merely to take their books, though very unwilling to leave. Two or three, though forbidden by a priest, did, notwithstanding, come and remain.

27. Mr. Dwight called on T. in Constantinople, at his office. He is a banker, and recently enlightened. He appears exceedingly amiable, and is a young man of talents and education. His acquaintance with the Bible is considerable. Several other persons were present, and they conversed together for half an hour on being conformed to Christ. Mr. D. visited likewise another Armenian banker, who has been enlightened for some time, and who appears very well. He is apparently serious and disposed to act for the good of others.

One of the priests, from a city in the interior, called upon Mr. Dwight. The whole interview was very satisfactory. His countenance and manner, every way indicated a subdued spirit, and he talked very much like one who has had inward experience of the grace of God. He spoke of salvation by grace, and of the difference between a dead and living faith, like one who knows what it is in his own heart. Having mentioned that in this city they had recently built a large church, he remarked, "But what avails a large building, if Christ be not found in it? But we do not need to go to a large church to find him, for he has said, 'Wherever two or three are gathered together in my name, there am I in the midst of them.'" He was asked if there could not as many as that be found in the church at —. Hesitatingly, he replied, "Perhaps there may be two or three found there." He has left his companion, a man full of the gospel, in that city. They were ordained together and have been together ever since. They have studied the word of God together, and light has entered into their souls. The Lord has emphatically led them by a way which they knew not. He cannot tell what it was that first directed his mind to the truth. He began reading the Scriptures and studying them, and gradually the former clouds of darkness fled away, and he became clear and established. Having been troubled by conscientious questions, as to the duty of performing all that was required of him as a priest, he exclaimed, "Oh, if I were a laymen my course would be plain." He hopes to find retirement with his wife and family for the present in Constantinople.

[To be continued.]

#### JOURNAL OF MR. SCHAUFFLER, ON A VISIT TO ODESSA.

THE embarkation of Mr. Schauffler at Constantinople and arrival at Odessa were mentioned at pp. 67—9. The extracts from his journal to be inserted here, are a continuation of that which was there begun. It will be borne in mind that Odessa is the birth-place of Mr. Schauffler, and that many of his kindred and early acquaintances still reside there.

The following selections from his journal are but a small portion of what he has forwarded, and are inserted not so much on account of their peculiar interest, above the

portions omitted, as for the purpose of giving the reader a view of the churches and religious community in that vicinity, and the highly interesting scenes and labors in which he was permitted to pass his time there.

#### Meeting at Odessa—Visit to Rohrbach, Worms, Johannesthal, and Waterloo.

April 24, 1836. Yesterday we left quarantine, and were received by our friends with the utmost kindness. We took our lodgings with my brother. He is a mechanic, deacon of the church (protestant) at Odessa, and with his wife pious. Many christian friends called in to see us. This forenoon we attended service at the protestant church of the Rev. Mr. F., my brother-in-law; and in the afternoon there was to be a meeting at my brother's house, where I was expected to address the assembly. This meeting is one of old standing, comparatively, to any others in South Russia or Moldavia. It was established by a Moravian in 1819; and I, being just then awakened to the subject of religion, and hopefully converted, by the powerful preaching of Mr. L., was one of the first attendants at that meeting, through evil report and good report. Mr. L. had recently arrived, and after a severe sickness began to preach in the catholic church, being then the provost of the catholic churches in and about Odessa. He has since been received into the protestant church in Prussia, and is now preaching in and about Elberfeld and Barmen.

When on my way from Paris to Constantinople, in 1832, I found the meeting in a divided and low state; but while there I succeeded in getting all the members of the meeting together again; and during my short stay of five weeks introduced extemporaneous prayer in the meeting, and on departing held the first monthly concert in Odessa. The practice of praying in the meetings has been kept up to this day, to the great edification of all, and the monthly concert, also at my brother's private house, has increased in interest ever since. Others have been established in the country round about. Missionary intelligence has been scattered extensively, and the various contributions are all transmitted by my brother to the missionary society of Barmen. Thus I found them on visiting them again this year, after an absence of four years, much united, increased in numbers, and many minds awakened on the subject of



religion. Never was the protestant population in and about Odessa in such a state of preparation to receive the gospel as I now see them to be.

After giving an account of the manner in which he spent his time for the first month of his visit, principally in Odessa, he proceeds—

*May 27.* Towards evening we set out for a German parish consisting of four villages. Rohrbach, Worms, Johannesthal, and Waterloo. The minister of this parish is the only Calvinistic minister in all South Russia, a pious, active man, beloved by all the friends of Christ, hated by all worldly men. His name is Bonekemper, he received his theological education at Basle. The parish is distant from the city about forty or fifty miles.

*29.* Pentecost Sunday. The village has no church or meeting-house. The meetings are usually held in the school-house, which is large enough for the congregation of Rohrbach alone. But as at this time guests were expected from all the surrounding villages, and from some even a whole day's journey distant, the pastor concluded to hold service in the open air. Mr. Bonekemper preached himself under a tent, from the appointed passage, John xiv, 23—31. It was a home-spoken discourse, and towards the close many people were tenderly affected. In the afternoon I was to preach in the neighboring village, Worms. From the scarcity of ministers, and I may as well add, from the low ebb of feeling, there is universally but one service on the Sabbath. In the afternoon the minister will generally hold a Bible class with the larger children of the parish, or he will preach in one village in the forenoon, and in the afternoon in another, while his school teacher catechises the children in the village which he left. At this time all other exercises were suspended, that all might have an opportunity to attend the service in Worms. Here too the meetings are held in a school-room. All the strangers, and many people from Rohrbach went over with us to Worms. The school-room, though literally crowded full, so that I could hardly make my way through the people, was not near large enough to contain them all. A curious boy undertook the unprofitable task, while in the meeting, to count the hearers within the room. He counted 540. The rest stood closely together in two adjoining entries, and about the windows. The congrega-

tions of Mr. B. are composed partly of Lutherans and partly of Calvinists.

*30.* Pentecost Monday. In the morning we rode to Johannesthal to hold service there. The pastor, all our friends from abroad, and many others repaired thither with us. This was a Lutheran service, with all its forms, according to the law. To excuse me from the task of reading the liturgy the pastor did it himself. Afterwards I preached from the appointed passage, John iii, 16—21. This time the appointed text coincided fully with my wishes and feelings, and with the circumstances existing. This is seldom the case. How often was the most interesting (appointed) text a burden to me, because it was not called for by the situation and character of my hearers—how often merely because it was appointed. The place of our meeting was a spacious school-house, not yet finished, but still sufficiently advanced to answer our purpose. It was full to overflowing, and in the entry and around the windows all was full. This meeting will never fade from my recollection while I live. Never before had the Divine Spirit borne such sensible and powerful witness to the preached word, in all my ministrations, and if it had never been plain to me that there is no restraint to the Lord to save by many or by few, and that, on the contrary, his strength is made perfect in weakness, I should have learned it now. During the sermon great stillness and awe prevailed; and towards the close, in the hortatory part, the whole congregation was so melted down that my voice was hardly capable of rising above the weeping and sobbing of the multitude. My heart was overwhelmed. How many inquiring willing souls must be found among the multitude, if they could but be looked after properly and regularly! And so it is probably in other parishes. But alas! where a minister has from five to twelve and more villages to take care of, as is the case in South Russia, and when the villages belonging to the same parish are often so scattered, that a whole day's journey lies between them, how can he look well after their souls?

#### *Preaching at Hoffnungsthal.*

*June 12.* At Hoffnungsthal. The most perfect religious liberty being enjoyed, I could choose my texts as I pleased, and adapt the service generally to the wants and circumstances of the people. I preached from Psalms xxiv, 9, 10. Not only the school-room, which

is the place of worship with them, but the entries and the schoolmaster's private room, were all full to overflowing; and about the windows there stood as many as could hear my voice. Some five hundred persons or more were present. The meeting was solemn, and the people very attentive. I could preach with more than usual enlargement of mind. I had the pleasure, subsequently, to learn that this sermon was a savor of life unto life to some souls. In the afternoon I preached from the whole ninth chapter of John. In the evening I held a conference meeting.

13. All the day was spent in calls. I was agreeably surprised with the large number of those in the community who knew the Lord. Although hay-making called them away to the fields, they remained at home to make the best of our visit. Towards evening the brethren proposed to have another conference meeting. No sooner did the people see us walking towards the meeting-house, though no bell was rung, nor notice given, than they ran from all quarters to attend the meeting, and thus the house was almost filled again with people. I addressed them from Luke xxiv, 13—48. I hardly ever spoke with more comfort to myself. In such a case the hearers are never sent away empty. Indeed the Lord seemed to talk with us by the way, and to open our understandings that we might understand the Scriptures. After singing again, I rose up, and thanked the people for their kind invitation, and the still kinder reception with which we met among them, commended their lately awakened interest in the cause of missions, and encouraged them to go on.

Hoffnungsthal consists of about one hundred families, or somewhat above six hundred souls; was settled about 1818, by some German colonists who left Wurtemberg the previous year, to remove to Caucasus, for the purpose of securing liberty of conscience and worship. Others, from the same wandering colonies, and some later small parties who left Wurtemberg subsequently, and also from a regard for liberty of conscience and worship, established four similar villages of so-called Separatists, in the Moloshna, viz. New Hoffnung, New Hoffnungsthal, Rosenfeld, and New Stuttgart. The three former villages exist since 1822—3; the last is of later date. All the four villages together are said to consist of no more than 122 families. What makes them interesting is the uncommon degree of piety in them, and their independence from the state

and its consistories, in religious matters. Could these colonies be quickened by the clear and bold preaching of the word, they might be a voice in the wilderness to show to the captive believers, scattered through the protestant churches in Russia, what religious liberty is.

26. At Odessa. Sunday. All has been going thus far regularly. The interest of the conference meetings in my brother's house, and of the monthly concert, at the same place, is more than sustained.

July 21. There are in the highest circles here "great searchings of heart" about "the sect" in Mr. Schaffler's house. Every where they pretend that it is a peculiar sect, and the pastor of the church has lately been asked in the house of the governor-general, whether he too belonged to the sect. He replied that he knew about no sect, but that some of the most serious and blameless members of his parish held a religious meeting, recognized by government, and that he could only wish that all his parish was composed of people like those belonging to the meeting which was now falsely called a sect.

Aug. 21. A dear brother from Hoffnungsthal, and Mr. Wall, the physician of that place, also a serious-minded man, are in town, and called this evening. Mr. W. seems very much quickened in spirit since our late visit in H., and perhaps he might indulge a hope of being a Christian. They state that a large number of individuals are very much animated. Their conference meetings, which used to be attended to in a private dwelling, have since my visit been transferred to the meeting-house, because of the increasing number of attendants. The most remarkable instance of conversion (if the work prove genuine) is that of a notoriously wicked man, who used to make a mock of every thing holy. He was formerly a terror and grief to all the pious in the village. Now he burns with love for the word of God, and greatly desires to enjoy another such season as our late meetings there afforded us. May the Lord direct my way to them again, and grant that if I come thither once more, I may come to them in the fulness of the blessing of the gospel of Christ.

Our lately converted blacksmith appears an undoubted case of genuine regeneration. He is a new creature. His experience is extremely interesting; but for want of time I relinquish the idea of introducing it here. And about his wife he assures us that she is "much farther

on" than himself, and "altogether swallowed up" in the reading and contemplation of the Scriptures.

*Preaching at Odessa—Decease of his two Children.*

Sept. 4. Preached in the forenoon from the appointed passage, Luke x, 23, 24. Felt very unwell, but was much more assisted in prayer and preaching than I have been in this pulpit since our arrival. The audience was attentive. The afternoon meeting in my brother's house was full to overflowing. I descended upon the story of the prodigal son. Notwithstanding my weak state of body and mind, the meeting had a savor of peculiar sweetness and comfort to me; and it seems to have come near to the hearts of some who were present. For a number of them were melted into tears, and the whole audience, in fact, was as solemn as the grave. May the Lord carry home divine truth to the hearts of all who were present, according to their spiritual need.

While Mr. Schaufler was engaged in these arduous and deeply interesting labors, his own health and that of his wife not being good, he was brought into deep affliction by the distressing and dangerous illness of both his infant children; which terminated in their death, the oldest on the 18th, and the younger on the 20th of September. Their bodies were deposited in the same grave, far off from the scene of their father's stated labors. With such reflections as follow the bereaved parents comforted themselves as they returned from the village where they had been made childless.

We immediately put up our baggage to return to town. As we rode along, with none but a German servant girl in the carriage, our conversation turned, as it were by instinct, to that better world where all our tears shall be wiped away by the kindest of all hands, the one dearest in heaven and on earth to mourning, believing wanderers to eternity, and the above beautiful quoted words from Bishop Lowth's inimitable epitaph, made by him for a dear child of his, occupied my mind with peculiar sweetness and comfort. As Mrs. S. entered our lodgings in Odessa, now as desolate as the grave, and as still, she burst out into weeping. Our only comfort is prayer, and that "good hope through grace," which the giver of every good and per-

fect gift has granted us. All that we are and have, all that we had, or may have hereafter,—all are his, and shall be his forever. "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." May our hearts be drawn up to heaven more and more, and our lives devoted to the salvation of sinners, and the glory of Christ. Then shall we, in due time, meet again with all our dear ones. Yea with the One who is "dearer still than all," and our severest afflictions on earth will bear the sweetest fruits of joy and praise in heaven.

*Departure from Odessa—State of Christians and Jews there.*

After continuing his labors in Odessa and the villages in the vicinity till the 26th of October, the interest on the part of the people remaining unabated, and the apparent success in quickening the people of God, and in the awakening and conversion of the impenitent constantly increasing, Mr. Schaufler made his arrangements to return to Constantinople. Of the parting scenes he gives the following account.

26. Our house was crowded with people all the day long. The evening came, and there was no room to turn about. This was our last evening meeting. I spoke from Matthew xxviii, 19, urging upon all who knew the Lord their missionary duty, and indicating the means and ways in which they could labor for the salvation of their fellow sinners and bring in the kingdom of heaven. But when the meeting was closed, and I had retired, exhausted and weak, nobody seemed willing to go. One after another rose up and talked and prayed, and the meeting in fact began when I thought it finished, and was vastly more solemn and interesting after I had left the room, than while I was talking. How delightful the thought that the Lord's work need not stop with our departure, but probably will then begin to spread with still greater power. After some five or six prayers and several addresses were made, the meeting began to disperse. Those who did not expect to be present tomorrow morning at our departure, now came in to take leave. It was very affecting indeed to see those weep, who did not know yet the powers of the world to come; but it was also one precious opportunity more to point to the place of eternal rest and peace, where Jesus has prepared mansions for all his people, and

to direct their minds to the great problem of our lives.

27. As the hour of departure drew near, I went over to the room where our meetings used to be held, and behold it was full. Three quarters of an hour more, and we had to leave. I gave out some hymns; and such was the thrill of emotion in the assembly, that several were unable to join in singing. The Lord was most sensibly present with us. I made a few remarks. Afterwards called upon one of the young converts to pray, saying that I would follow him and thus close this meeting and the privileges of our delightful visit. The effusions of his heart were characterized by a simplicity and childlike confidence in God, such as I have seldom witnessed. But the time of embarkation soon came and we set out for the landing.

I look back upon this visit with the liveliest emotions. I have reason to bless God that he permitted me in the midst of deep family affliction, of bodily weakness, and sorrow of mind, sometimes with a heart almost broken, to bear witness to the truth as it is in Jesus; and to do so, not always to the condemnation of sinners, but to their salvation. May my soul cleave to the dust for the many inexcusable short comings in duty, of which I am so deeply sensible in view of our sojourning in Odessa; and may the most powerful outpourings of his own Spirit and grace upon that place abundantly supply my guilty lack of faithfulness in his service and towards immortal souls! In view of those who have been saved, I desire to exercise the most humble and joyful gratitude to the Great Giver of all good, and leave all the glory unto him, "to whom eternal praise is due." Remembering that immortal souls have been saved, and saints quickened, while we have been called to give up for a season the presence of our dear children, and to return home solitary mourners. I am perfectly satisfied with the wise and perfect dispensations of God's providence and grace. May but his work prosper, and we may well be satisfied, yea grateful and cheerful.

Had I been able to prolong my stay, after our family afflictions were over, and to travel about preaching the word, and to go on with meetings at Odessa, I doubt not that, through the blessing of God, revivals of religion would have sprung up all around. There was a state of feeling, and degree of preparation to receive the claims of Christ, such as I never saw in this region before.

Among the Jews I had intended to do much, and alas, could do but little. The state of things disappointed me quite. In some respects they have indeed made progress since my visit in 1832, but not in the one thing needful. Moreover, from a combination of circumstances, the past summer was one of the most unfavorable seasons to visit them. I had learned while yet at Constantinople, that lately a number, not of individuals only, but of families had shown themselves inclined to Christianity. Just on arriving at Odessa, I found that this liberty which missionaries to the Jews and Mohammedans formerly enjoyed, was now taken away by the suspension of all protestant missionary operations throughout Russia. By special permission from the minister of internal affairs I might yet have labored among them; but when I, subsequent to my arrival, presented the request to him to be permitted to labor among the Jews, and to preach in the protestant churches, he chose to reply only to the latter of my requests.

We arrived safely at Constantinople on the 30th of October.

A letter from Mr. Schaulfler, giving an account of the state of religion at Odessa sometime subsequent to his leaving the place, has been received, and will be inserted hereafter.

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### Cyprus.

#### EXTRACTS FROM THE JOURNAL OF MR. PEASE.

DURING the autumn of last year the missionary brethren on the island of Cyprus thought it advisable that Mr. Pease, one of their number, should visit some of the Greek islands, Smyrna, and Greece, for the purpose of acquiring knowledge on various subjects relative to the manner of conducting schools for Greeks, which would be of use to them in the field of their own labors. The statements and remarks given below were written by Mr. Pease while on this tour.

#### Rhodes—Mitylene.

Dec. 2, 1836. This morning at half past twelve o'clock, we anchored in front of Rhodes, within a few rods of the place where the colossus once stood. Through the kindness of a friend, I was favored with a letter of introduction to Mr. W.,



the British consul. From him I learned that the city contains five thousand Turks, and one thousand Jews. The Greeks amount to about two thousand. They have their magazines and workshops within the walls of the town, but live in the suburbs. They are obliged to leave at sunset of each day, and on Friday noon, for an hour or two, while the Turks are at worship in their mosks. There are also about five hundred Franks, who likewise live in the suburbs. The government use this precaution, lest the Greeks should take possession of the immense fortifications. I suppose there are no others in the Turkish empire so strong. These are the last fortifications held by the Knights of St. John before they obtained possession of Malta. From Jerusalem they were driven to St. Jean d'Acre, thence to Rhodes, and then to Malta, where they have ceased to exist. This powerful body are but another example of the folly of attempting to hold possession of a country by a military power. They exist only on the page of history, and in these strong fortifications. The countries which they held are no wiser nor better for their existence. There are enough houses here for 30,000 people, I should think; which are built of stone with roofs of mud. Those in the suburbs generally have gardens attached to them, which are watered by wind-mills. I counted more than twenty wind-mills for grinding corn. There are at least eight mosks, chiefly old churches, and two synagogues in the city, and one Latin and five Greek churches in the suburbs. The archbishop has a Lancasterian school at his convent. There were present this afternoon twenty-one scholars. The teacher said there were fifty, though only forty names appeared on the catalogue. The school is deficient in reading lessons and books. They had Testaments and Psalms enough. The school was stopped about a month ago by reason of some disagreement amongst the Greeks. It is now re-organized. It does not appear to be efficient, and I think the scholars are not learning fast. A Hellenic school is also established in the archiepiscopate, with fifteen scholars. This was not open, nor did I see the master.

The population of the island is 32,000, chiefly Greeks. The villages are almost entirely composed of Greeks. There are forty-five villages; three or four of which have three hundred taxed males each; but children six or seven years of age are often taxed when the father is dead, not only on their property, but also on

their persons. The climate is fine, and fevers are rare. Mr. W. does not go into the country in the summer. There is a marsh in the centre of the island, and a small one near the town, but they do not materially affect the climate. The island is much broken up by hills and mountains.

Rhodes has two harbors. The one on the north side of the town is the largest, and is perhaps seven hundred feet wide at the mouth. It is the one in front of which the celebrated colossus stood. As this image was only 105 feet in height, it is impossible that it should have extended across the entrance of the harbor, or that it could have admitted any vessel besides the common caiques of the country to have passed under it. The other harbor is on the east side of the town, smaller and safer. The fortress is almost impregnable, is now going to decay, but is yet defended by seven hundred soldiers.

Having remained at Rhodes till the 7th, obtaining what information he could relative to the Greeks there, Mr. Pease proceeded to Syme, a town on a small island of the same name, where he found about 4,000 Greeks, having eight churches and twenty ecclesiastics. Here also he visited the schools. On the 9th he sailed from Syme, and passing Samos and Scio, he came to Mitylene.

12. This morning went on shore to look at the town. The streets are narrow, crooked, and dirty and badly paved. The water runs through the middle of the streets. The houses are built of very slender and upright joists, which are crossed at right angles and diagonally by other pieces, and the interstices are filled up with mud and bricks. The whole is plastered over, both on the outside and within, with mortar. The roof is covered with tiles. But many of the shops are constructed like our *shanties* in America; and, of course, are easily consumed by fire. The city is protected by a castle on a low hill, which was once an island, but is now joined to the main land. That part which is now most densely populated was a strait between the island and the continent. Vessels could then pass through the strait, this space having been filled up gradually. There now remains a harbor on each side of the town capable of holding a very considerable number of vessels. From the castle I estimated the population at about 10,000 souls, and afterwards, on inquiry, I found that there are

1,100 Greek, and 1,000 Turkish families, or about 10,000 persons. The castle itself has a considerable population. There are twelve mosks and eight Greek churches.

The chief products of the town and island are oil, soap, and wine. They also export to Europe the cups of acorns for tanning. They manufacture a considerable quantity of rakee, which they drink more liberally than at any other place which I have yet visited. Even females drink their glass. Whenever I went into private families, rakee was offered with sweet meats and coffee.

There are sixty-six villages on the island and about 70,000 people; of whom, it is said, not more than one fourth are Turks. There are three general divisions or provinces. The island is about forty miles long and a little more than twenty broad in the widest place. Called on the bishop with our captain, who is a native and resident of the place. He received me with coldness, and told me that the ecclesiastical committee at Smyrna are publishing books for the benefit of the Greeks, and that our books are prohibited by the patriarch. He says that his Lancasterian school has about two hundred scholars; but that most of them are in the country gathering olives. This work occupies from two to three months, and the children are often out five months.

14. During the day I visited the Lancasterian school. The teacher said that it had three hundred scholars. There were present, however, only about forty, the rest were gathering olives. The room is large, and built on the plan of the British and Foreign School Society. It is capable of holding 235 scholars. The cards are printed in Paris, and the books are from the Smyrna press. I was not a little amused to see our books used in the school, after having been told by the bishop that they are prohibited. This, however, is not singular, notwithstanding the prohibition by the patriarch. The teacher of the school invited us into his room, where he had about two hundred or three hundred of our books for sale. He told me that he had been here about three years; that our books were then not known; Lancasterian schools were not established; now there are seven such schools, and our books are used in all of them, as well as by priests in their schools. He also had a supply of the books of the ecclesiastical committee, but he was not able to dispose of them to any great extent. I did not even see one of them in his

own school. This school-room was built by the merchants of the place, and the school itself is supported by a voluntary tax upon themselves: each one giving for this purpose one para, for each six okes of oil which he sells. Besides this school there is a Hellenic school, containing about thirty scholars; the teacher gives instruction also in French. The universal desire which possesses the Greek mind at the present day to study their ancient authors is truly astonishing.

#### *Schools at Syra—Statements and Remarks respecting Athens and Greece.*

On the morning of January 25th, Mr. Pease arrived at Syra; and respecting his visit there he remarks—

As soon as possible, I found the house of the Rev. Mr. Hildner, the missionary of the Church Missionary Society, who received me with much kindness. After dinner he showed me into his school or schools in a commodious building near his dwelling, consisting of two infant schools, one for boys and one for girls, two common schools for girls, one boys' Lancasterian school, and one Hellenic school for boys. His female teachers also form a separate class in his house, and receive instruction in ancient Greek from a professor in the government gymnasium. Besides his teachers, he employs an overseer, who opens the schools and passes constantly from room to room, during school hours, sees that every thing goes on properly, and makes the necessary repairs in the building. Previously to the recent opposition in Greece, he had 600 scholars, but now has only about 400, though the number is daily increasing. Notwithstanding his number has been diminished, his school has not been stopped a day by the opposition; the confidence of parents is beginning to be restored, and daily applications are made for admission. He sells books constantly and without difficulty. During the height of the excitement the government wished to place a Greek priest in the school, to teach religion; but he refused to grant permission, on the ground that the institution is not sectarian, that it is supported by persons who wish to have the fundamental doctrines of religion only taught in it, and is attended by children of different christian denominations. The attempt was given up. On the Sabbath he has a school, which is attended by about half the scholars of his week-day

schools, where he gives religious instruction.

On the 26th Mr. Pease sailed for Athens, where he arrived on the 28th. After a brief statement respecting the school and other labors of Mr. King, he proceeds—

The government has not been insensible to the claims of education; and considering the recentness of its establishment and its poverty, perhaps it is doing all which could be expected, if not all which could be desired. It has established a school for teachers, where there are now about forty young men preparing for this employment. They receive instruction in Scripture history, the catechism, geography, arithmetic, geometry, history of Greece, a little ancient Greek, and gymnastics. When they have made the requisite progress, they go into a school of boys in a lower room, which contains eighty-four scholars, where they are instructed both theoretically and practically in the science and art of teaching. They are then sent home, or to other places, to teach. While studying they receive about four dollars monthly, and lodging and tuition free. About fifty teachers have already been trained up. I am informed that every principal town in the kingdom now has a Lancasterian school.

The government has also established a gymnasium at Athens, besides the one at Syra. It has a considerable number of scholars; but as I could not visit it, I can say nothing of it. They have also projected a university with thirty professors, of whom a part have already been appointed.

Respecting the appearance of Athens, as seen from a castle on the hill at the base of which the city is built, Mr. Pease remarks—

At your feet lies Athens, its ruins, its 366 churches, and its modern neat houses, rising from the rubbish of ages. The buildings in Athens are the representations of three different ages. The Parthenon, temples of Theseus, of the Winds, of Jupiter, etc., remind us of the days of heathen philosophers, poets, and orators. The numerous churches carry back our minds to less polished ages, but perhaps not less superstitious, although we may hope really more religious. There the modern city is rising in all directions. The streets of the city as formerly built are narrow and irregular, but since the king has been

chosen, a new plan has been adopted, and some wide straight streets have been cut through the town, varying from sixty to ninety feet in width.

The inhabitants are as jealous of the relics of their forefathers' genius, as they are enthusiastic in their praise. They collect every piece of cornice, bas relief, pillars, base, or other antiquities, which is discovered, and deposite the whole either at the parthenon, or the temple of Theseus. Every person who discovers an antique on his own premises, though he may retain it in his own possession, must give the government the refusal of it before he can dispose of it to an individual; and in no case can an antique be taken out of the kingdom. They are clearing away the rubbish from the parthenon and other temples in the acropolis, and restoring them, as far as possible, to their primitive beauty and grandeur. Artists are engaged in taking plaster casts of bas reliefs, and restoring them also. One of the citizens has published a work on the antiquities of Athens.

Mr. King was one of the first to build after the town was sacked by the Turks; and when he began it was doubtful whether they would not return to molest the few who were to be found there. But since peace has been restored the population has increased with great rapidity, so that now there are 18,000 people in the city. There are several book-stores of a tolerably respectable character. There are also several presses which issue newspapers and also books in the ancient and modern Greek, both original and translated. The number of works issued from the press is rather surprising. One of the book-sellers, I believe the most considerable, nine years ago received some of the supplies sent from America as a gratuity; he is now possessed of a handsome real and personal estate.

The king's palace is to be an immense building of white marble. About five hundred workmen have been employed upon it for a year, and yet the whole of the foundations have not been laid, nor is any part farther advanced than the basement story. From this palace the king will have a splendid view of mount Hymettus, the Stadium, the Acropolis, Plato's Grove, the Seas, etc. The expense of the whole building will not be less than 2,000,000 of dollars. The money is understood to be supplied from Bavaria and Austria. It is very certain that the Greeks would not endure to be taxed for building such a

palace. For the present their majesties occupy a plain building near this, and fronting on a very pretty square, near which are the mint, government-press, and barracks.

The present population of Greece is about 850,000 souls. It appears to be increasing considerably, and should the government be truly paternal, it doubtless will continue to receive accessions from the Greeks of Turkey. Though so many of this people are born under the sultan, yet they look to Greece as a kind of second home; at least, they regard the inhabitants of that kingdom as their brethren. Greece is their polar star.

On the 7th of February Mr. Pease sailed for Smyrna, where he arrived, after touching at Syra and other ports, on the 18th. On the 24th he left Smyrna, and arrived at Constantinople on the 26th. While there he makes the following remarks respecting the—

*Character of the Armenians—Changes in the Turkish Empire.*

There are many traits in the Armenian character which are truly estimable. Their very physiognomy is pleasant, indicative of a quiet, perhaps timid, race of men, devoted to the peaceful arts, intelligent, social, but grave, and apparently more affected by religious truth than the Greeks. They engage in commerce extensively, though they are not seamen; and are often the bankers of the sultan and other princes. They seldom, if ever, engage in insurrection, yet they suffered in the Greek revolution with other rayahs. I have never seen an Armenian engaged in the business of selling spirits, nor in a grog-shop, nor drunk, or at all under the influence of spirits. I have never seen one sing, or dance, or play on a violin, or other musical instrument. I do not say that they engage in none of these amusements, but they do not publicly. They do drink some at home, but moderately.

The present sultan's reign has been eventful. Algiers has fallen into the hands of the French; Egypt bows to Mohammed Ali; Syria to Ibrahim Pasha; and Greece is free. He has not only suffered losses, but has made improvements. He has freed himself from the jannisaries, and introduced European tactics into his army; he uses precautions against the plague and cholera; he has established a government newspaper; recently he has made a floating bridge

over the golden horn; between Pera and Constantinople, he has in contemplation to build another; he has made a good carriage-road to Nicomedia, sixty miles distant, and is making another towards Adrianople; he has widened and improved some of the streets of the capital, and now requires his chief men to own carriages, doubtless with the expectation that his subjects will prefer to let him widen them more, rather than have their necks broken by his Jehus; he allows the ladies more liberty than formerly; forms treaties, sends ambassadors, and establishes schools for his soldiers in the barracks; the Mohammedan priests are now in his way, and it is expected that he will soon give them a blow from which they cannot recover, and thus open the way for further improvement among his people. His mint, armory, navy-yard, etc., are under the direction of experienced Europeans and Americans. Few seem to understand his policy, or at least, many do not approve of it. It is said that taking a turban from the heads of his people does not make them Europeans. True, but every time he strikes a blow at established customs, he not only loosens the affections of the people for their old habits, but for Mohammedanism; and thus it is to be hoped, that he will accomplish what he desires; if not always wisely, at least, effectually. It should be remembered that, though nominally possessed of despotic authority, he in reality can do no more without the consent of his subjects, than the president of the United States. If, therefore, he should attempt to establish schools for his people throughout his dominions, as has been said he wishes to do, he dare not attempt it at present, because the Mohammedan priesthood would be opposed to him from religious motives, and their people would not dare to send their children, for fear he intended to impress them as soldiers. They could not possibly conceive of his performing such an act, unless he had some secret selfish reason for it. So, if he wished to modify his government and give it a representative character, or in any other way materially change its form, he would find the higher classes opposed to him and the lower classes unfit for the change. Many other particulars might be mentioned, but enough has been said to shew the difficulty of his situation.

Among the other improvements that have been introduced into the Levant recently, is the steam-boat. When I arrived here, a little more than two years



ago, there was not a steamer running this side of Malta. Now boats run from Constantinople to Odessa, Trebizond, Smyrna, and up the Danube. There is also a line from England to Malta, and thence to Alexandria and Beyroot. Another goes from Venice and Trieste to Patras on the gulf of Corinth. Other lines are soon to be established, which will touch at the most important places throughout this great sea. It is impossible to see such rapid advances in the conveniences of civilized life, without feeling that they are soon to be followed by changes even more important still.

#### REPORT FROM MR. THOMPSON RESPECTING SCHOOLS.

Mr. Thompson, after having made an extensive tour among the villages on the island of Cyprus, for the purpose of ascertaining the state of native education in them, gives the following account.

I started on my tour December 19th, 1836, and returned December 29th, having been absent ten days. I traveled in this time, 167 hours and thirty-five minutes, or 503 miles. I distributed, either by donations, sale, or deposit, 301 books; of which distribution an account is preserved in the "depository book," belonging to the station. Priests being almost the only persons who could read, my distribution was nearly confined to them. It is my opinion that we had better make it an object of our first efforts abroad to give the Scriptures to the priests, that they may have an opportunity of teaching the people, and to furnish such of them as have schools with our Alphabetarian; and thus endeavor to gain them in favor of our operations. Where this is effected, it will be an easy thing to carry the people with us. The priests have great influence over the people, and if slighted, can do us effectual injury, as is evident from the affairs of Broosa.

I visited personally twenty-three villages, besides Limasol, and obtained satisfactory statistics of thirteen more, making in all thirty-six. These thirty-six comprise but a part of the numerous villages situated among the mountains between Larnaca and Limasol. The whole number of families residing in these thirty-six villages is 1,071, and the entire population, including Greek and Turk, is 5,355. Of the people in these thirty-six villages, only sixty-seven, besides the priests, can read at all, and

these but indifferently well. Indeed I observed the priests to stagger considerably in their efforts to understand as well as read the modern Greek. In only two of their villages are there any schools whatever; and in one of these the school will be discontinued after Christmas, in consequence of the teacher's designs to educate himself. The whole number of boys in these two schools, who are learning to read, or chant the church books in a language which neither they nor their teacher understand, is nine. Some of the causes of this low state of education I found to be the burdensome taxes which are demanded by the civil and ecclesiastical rulers of the island, want of properly qualified teachers, and entire destitution of proper books. The taxation of boys of twelve or fourteen years of age compels their fathers to employ them on their farms, or in their oil-mills, or wine-presses; and, generally speaking, taxation is so high as to put it out of the power of the poor man to pay for schooling his younger children, and compels the priests also to labor to support themselves and pay their own taxes.

Under the care of the mission there are two schools, embracing together 170 pupils; over each of which an intelligent Greek teacher is placed. Both schools are conducted on the Lancasterian plan. Besides these a school of a higher order has been opened, also under a Greek teacher. This is regarded rather as an experiment, for the purpose of ascertaining what can be done towards training native teachers. The number of pupils is fourteen. All the schools are in a flourishing condition; and about half those in one of the Lancasterian schools are girls.

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#### Southern India.

##### EXTRACTS FROM THE JOURNAL OF MR. POOR AT MADURA.

THE portions of Mr. Poor's journal inserted below are given only as a specimen of what is daily occurring in his labors among the people, and of the interesting scenes through which he is passing.

##### *Visitation of Schools—An Inquirer—Tamil Wedding.*

July 22, 1836. Preached this morning at a school in one of Ganesa's temples,

to a large and attentive audience. In the afternoon the schoolmaster informed me that many remained at the school till eleven o'clock, conversing upon the subject I had brought before them.

*August 22.* Visited eight schools this morning in the fort. At one of them I had a favorable opportunity for answering at length the question proposed to me, "What is the way to heaven?" These eight schools are so situated that I can conveniently visit them, having a full view of all the classes, without dismounting from my horse. As soon as I stop at any one of these schools, the people, who are passing in great numbers in the street, immediately assemble around me; I find the horse's back to be the most convenient place from which to address them. I have much less apprehension now than formerly from ill treatment on withdrawing from such congregations. Some caution, however, is even now necessary, as to the length and matter of my addresses. This summary visitation of the schools in the fort, in which I make very nearly the circuit of the city, is an important part of my daily routine of service, and is generally my morning exercise. The children in the school assemble at sunrise, or soon after. In several of these schools the excitement is so great, when I go to examine the classes, and remain for a considerable time, that I do not think it expedient, at present, frequently to make such visits. This is particularly the case in those schools taught in idol temples, two of which are among our best schools. Our security for having the appointed lessons taught rests upon the fidelity of the superintendent. He is a native Christian from Tanjore, and gives evidence of being a trust-worthy man. Accounts of his intercourse with the people, who sometimes attend while he is hearing the children's lessons, are often interesting and instructive. This is a branch of mission service, which, in the present state of things, a native Christian can do to far greater advantage than a foreign missionary. I have some hope that the time will come, when I shall feel myself at home, and among friends, in all parts of the city, and in all companies. It is not easy to foresee, however, what would be the tide of popular feeling, if the Lord hear our prayers and begin to convert the people.

*28. Sabbath.* A large number attended this morning at the school-room, Indo-Britons and natives, to whom I preached the word with joy and gladness, feeling that it would not be in vain.

Several individuals around us manifest a spirit of inquiry on religious subjects. The case of one man is worthy of special notice. He is a native of Cunnunoor, a village about twelve miles west of Madura. He informs me that eight or ten months ago, a Tamul priest of his native village brought a tract from Madura, which he threw away as worthless. This tract the man in question took up, and read, and thought it worth preserving. A short time after he received another tract from a pilgrim who passed through his village, and which also he read. At the annual festival in April last, he received from tract distributors two more tracts, so that his stock was increased to four. Being impressed with the importance of the things of which he had read, he found his way to the mission-house, in search of further instruction. I have had repeated conversations with him, and find him to be apparently in a very docile state, and disposed to walk in the light which is breaking in upon his mind. Agreeably to an invitation he has spent several Sabbaths at Madura, coming from his village very early in the morning, and returning in the afternoon. I have furnished him with several parcels of tracts for distribution among the people of his village.

*30.* Visited eight schools this morning, and had an attentive congregation at one of them. The remarks of the people generally furnish me with fruitful and profitable texts.

In compliance with an invitation from one of our heathen schoolmasters in the fort, Mrs. Poor and myself attended the wedding of his son, a lad of about fifteen years of age, and a member of our first English school. The bride was eleven years old. On our arrival at the house we found it filled with guests, some of whom had been in attendance several days at the marriage feast. We found a distinguished seat prepared for us, covered with rich carpeting. On being seated, we were introduced to the bride and bridegroom, their parents and grandparents, who sat near us. After making several inquiries respecting their mode of procedure, in making matches, performing marriage ceremonies, etc., I then proposed that, with their leave, I would inform them how we manage these matters in America. To this they readily assented, and gave me a very attentive and patient hearing. I first touched on the subject of female christian education, and showed that it lays a safe foundation for social intercourse between the sexes, which is every where practised in

America before marriage. I then spoke of the voluntary choice of the parties concerned, founded on mutual acquaintance and attachment. These things appeared to be passing strange to all present, as they form a perfect contrast to what is done in this country. I then took my Tamul prayer-book from my pocket, and proposed to read the marriage service, that they might know the simplicity of our method at the consummation of the nuptials, contrasted with their six or eight days ceremonies, accompanied with great expense. On this latter point, the comparative economy of our weddings, I had a general smile of approbation. As I proceeded in reading the principal parts of the service, I made short comments, by way of explanation. On reading deliberately the marriage vow, I put it pointedly to the bridegroom, whether he would thus promise, to which he promptly replied, "Yes." This produced a slight sensation in the company, as though he had done something wrong, but I commended him for his answer, and proceeded. On leaving the company they put garlands of flowers upon our necks, and made us presents of beetle-leaf, fruit, etc. This service was almost as great a novelty to me, as it was to the company. It furnished an admirable opportunity for bringing to view many important subjects, and I could not but wish, that it might be only the beginning of my attending such heathen marriages, but it will probably be the last.

EXTRACTS FROM A LETTER OF MR.  
WINSLOW, DATED AT MADRAS, MARCH  
15, 1837.

Mr. Smith, of the London Missionary Society, had occupied a station at Royapoorum, one of the suburbs of Madras, where Mr. Winslow took temporary lodgings, on his arrival at Madras. Mr. S., however, thought it best about that time to remove and join some of his brethren in the opposite part of the city. This induced Mr. Winslow to make Royapoorum the place of his more permanent labors.

*Stations and Schools—Books and Tracts  
in Tamul—Religious Inquiry.*

We now reckon two stations as occupied in Madras, Chintadrepettah and Royapoorum. The latter embraces the entire population on the north side of Madras. A considerable part of the

town itself is also as easily accessible from this point as any other not within the walls.

As, on leaving Royapoorum, Mr. S. dismissed his English school, we thought it advisable to commence one in our verandah, under the superintendence of Mrs. Winslow, though we had not all the means for carrying it forward which we could wish. Some of the lads who had been in Mr. S.'s school joined it, and others were added, so that the number on the list has generally been about twenty. We have also established more recently an English school in the neighborhood, under a well qualified native of respectable family. This contains nearly thirty lads, some of them sons of brahmins. How long they will continue to attend, on the condition of coming to our place of worship on the Sabbath, and studying the Scriptures, remains to be seen. The prospects at present are encouraging. But I have learned already that every thing is more fluctuating here than in Jaffna.

The number of out-schools has been increased to thirteen, besides that for English, just mentioned. The number of scholars belonging to them now, is a little more than three hundred, of whom thirty-five are girls—most of them in two girls' schools. The greater part of them, with the masters, attend divine service on Sabbath mornings, and the elder children assemble in the manner of a Sabbath school, an hour before the service commences. There were present last Sabbath morning more than 260 children, and thirty or forty adults. It is exceedingly difficult to crowd them into our verandah. We need very much a native chapel. Mrs. W. has an interesting bible-class and Sabbath school for descendants of Europeans, containing about twenty each—some of them being the same individuals attending both.

My labors are continued in the revision committees of the Bible and Tract Societies; and I feel that it is necessary they should be. We have just finished the revision of the New Testament and commenced on the old. It is, however, a slow work. There is much to be done also in the preparation of suitable tracts in Tamul, though one third, perhaps, of all yet printed in the dialects of India are in this language. The Tract Society of Madras have published about seventy tracts, containing from four to forty-eight pages, besides some of smaller size, and sheet tracts. The Nagercoil society have published about eighty, many of them smaller than the Madras

tracts, and the Jaffna society not far from the same number. There are also some old tracts, printed at Tranquebar, and some larger works in Tamul, as the Pilgrim's Progress, Ayah and her Lady, and Swartz's Dialogues; in all not far from 200 valuable publications, in Tamul. In no other language in India, to my knowledge, are there more than seventy-five smaller and larger books. Still there is a deficiency as to many tracts and treatises, of which we feel the want almost daily, while we are called upon, on all hands, to have what materials are prepared made more use of. Bibles and tracts need to be multiplied in great numbers to meet the daily increasing demand.

In distributing tracts and portions of the Scriptures, I have gone out, either morning or evening, or both, as circumstances have allowed, into the streets and to the school-bungalows; and have also received numerous applications for them at the station. Some have aided me in the distribution, especially a native Christian called Boanerges, who was at one time employed by the London missionaries and is now supported as a reader by an English gentleman in this place. He is a native of uncommon energy and power of address. His appearance, as he wears a beard and dresses rather in the Moorish style, is much like that of a Mussulman. Indeed he was in early life in a Mussulman's family, and adopted some of their habits. When I have been out with him among the people, he has attracted much attention, and I have been glad to find him very well able to cope with the crafty brahmins in argument. He can at least talk as fast as they, which is a main point.

In the independent chapel, there has been a very pleasing attention to religion, for two months past, and a still more powerful work in the fort among the soldiers. The labors of Doct. Scudder in both these places have been particularly blessed. He has done almost all the preaching in the fort, with the help of a lay preacher, one of the non-commissioned officers. In the chapel, for two or three weeks, there were meetings almost every night; and at those for inquirers sometimes more than thirty were present. In the fort more than twice that number have attended similar meetings. This little refreshing from the presence of the Lord has been very precious in this land of drought and of the shadow of death.

### Southern Africa.

#### JOINT LETTER FROM THE MISSIONARIES LATELY IN MOSELEKATSI'S COUNTRY, DATED MAY 2, 1837.

A brief account of the distressing sickness which prevailed in the mission family at Mosika, with a notice of the decease of Mrs. Wilson, and the subsequent overthrow of Moselekatsi and his warriors, which led to the abandonment of his country by the missionaries, was given at p. 333, under date of April 17th. The mission families were then at Graham's Town, where they remained at the date of the letter given below, on their way to Port Natal. In the following more full narrative of these events, after giving a somewhat detailed account of the sickness of each member of the mission, Doct. Wilson alone having escaped, the brethren proceed to express their views of the—

#### *Cause of the Fever—Attack of Moselekatsi on the Boers.*

Should you inquire after the immediate cause of our sickness, we answer that it must be ascribed, we think, to dampness in the floors of our sleeping apartments. These floors were made of clay, and were not yet thoroughly dry, when we went into them to sleep. We, however, thought there was no danger, and in consequence of our mistake have suffered more than can be told. Let no one conclude, as many are ready to do, that there is no health in Africa. We repeat what we have before said, that, in our judgment, there is not in this world a more healthy country than South Africa. Its salubrity is equal, if not superior, to that of any one of the United States.

But we proceed to tell you of other trials to which we have been appointed. We have said on the first page, that at the time of our last date we were making preparations to visit Moselekatsi, to ask permission for the children of his people to attend school; and that this visit was first delayed and afterwards rendered impracticable by a commando; of which and its consequences we will now give a relation. The statements we are about to make will be more fully understood, if we first tell you that it is a thing of frequent occurrence for colonists to pro-



ceed far interior on hunting excursions. Moselekatsi learned through his spies that a company of Boers, with five wagons, were hunting on Vaal Rivier, about a hundred miles from our residence. Against these hunters he sent out, on the 15th of August, a large company of his warriors, to murder them and take possession of their property. This bloody purpose was but too faithfully executed. Three of the Boers escaped, and four were killed. There were, we believe, some Hottentots destroyed, but how many we cannot say. The commando brought home three Hottentot prisoners, five wagons, twenty-three horses, and seventy-four oxen. The wagons contained things of some value. The reason assigned for this horrid deed was, that the king regarded all who approached him from the quarter in which the wagons were found, as his enemies. We believe, however, that he was moved to it by his avarice.

We have yet more to say of this commando, but must first inform you that a great portion of the Dutch colonists have become much dissatisfied with the colonial government, and feel, whether justly or not we shall not say, that they are intolerably oppressed. Under the influence of this feeling, some hundreds of them have emigrated northward from the colony, and declare themselves no longer British subjects. Hundreds more of them, we doubt not, will follow the example before them. A number of these emigrant Boers, with their flocks, were on Vaal Rivier, a few miles above the hunters' camp, at the time it was attacked by Moselekatsi. A part of his commando returned with the spoil taken from the hunters, while the other part proceeded up the river and attacked the emigrant Boers, whom they took by surprise, and killed sixteen of them, including some women and children. The Boers made the best defence they could, killing perhaps fifty of Moselekatsi's men, yet were not able to prevent them from driving away a considerable number of cattle and a large number of sheep and goats. After the return of this commando, which was out fifteen days, things were still, so far as we saw, in the land, till the ninth of October, which was Sabbath. On this day a second commando went out against the Boers. Moselekatsi sent out at this time his whole force, amounting, perhaps, to three thousand men. Very few indeed remained at home. We suppose, however, that not more than two thousand of them were fighting men; the re-

maining thousand being poor captives, whose business it was to serve their masters, and to assist in driving the cattle which might be captured.

#### *The Attack repelled—Moselekatsi's Loss.*

The party of Boers to be attacked was not large, there being only thirty-five men. Fortunately for them they were informed by some Bushmen Bechuanas, of the approaching commando, two days before it came upon them. They had with them about fifty wagons, which they so drew together as to form a circle, with the tongue of one wagon running under the wagon which stood next before it. On the wheels and sides of the wagons, thorn-bushes were well fastened, so as to make it difficult for the assailants to creep under, or in any way to come within the circle. In the centre of the circle the women and children were placed, and further protected by several wagons drawn around them.

In the manner now described thirty-five Boers prepared to defend themselves, their wives, and their children, against the whole force of Moselekatsi. Every one under the influence of a martial spirit must exclaim, How gallant their determination! On the morning of the attack, the Boers rode out a distance of several miles to meet their enemies, and fought with them three hours, hoping that they might be able to drive them back; but without further success than that of shooting down many of the Matebeli. These were on foot, armed only with assagais. The country was open and clear as an old field. The Boers were on horses, armed with guns; and notwithstanding a destructive fire which they kept up, they were gradually driven back for three hours, till they found themselves again at their wagons. Seeing they could not stay the advance of their enemies, they now rode into the circle they had formed, and prepared, under cover of their wagons, to resist the assault of what they supposed one hundred and fifty to one! The real odds was not far from one hundred to one. The Matebeli paused a while beyond the reach of the Boers' guns, to rest themselves. When recovered somewhat from their fatigue, they formed two half moons on opposite sides of the circle, and then rushed upon it like lions upon their prey. Some of them attempted to climb over the wagons, some to creep under; some with their assagais cut the leathern thongs with which the thorn-bushes were fastened, and many of them threw their assagais into the wagons and

over them, thinking in this way to destroy the small party that opposed them.

Against these thousands assailing them on every side, the thirty-five Boers made a most gallant defence. The awful struggle continued two or three minutes, when the Matebeli saw so many of their companions lying dead under their feet that they became affrighted and fled. When all was over it was seen that only two Boers had been killed, while 184 of their enemies lay dead around them. It is impossible to say how many of Moselekatsi's men were shot down during the three hours the Boers were fighting with them before they came under cover of their wagons; no doubt many of them; and a great many received wounds of which they died on their road home.

The Boers use guns of large calibre, the common size carrying twelve balls to a pound, but many of them a less number, as ten, eight, and six. They are capital marksmen, and with these large guns, whether loaded with ball or buckshot, do great execution. They load and fire from their horses, and hence they can easily keep out of the way of footmen armed with only a small spear. We at first thought that in this affair Moselekatsi had lost the half of his fighting men; we now think about one third of them. He succeeded in taking from the Boers, in all, about fifty thousand sheep and goats, and about five thousand head of cattle. But for this great booty he has paid a great price.

His designs were carefully concealed from us, and we therefore had no opportunity to dissuade him from his bloody enterprise. Indeed we think dissuasion would have had little effect on his mind. His men are accustomed to chase the faint-hearted Bechuana like hares, and though they had fought a little against guns in the hands of theivish Griquas, yet they had conceived no correct idea of their power in the hands of men practised in shooting, and defending not only their property, but their own lives, and the lives of their women and children. The Matebeli were confident of an easy victory, and with so large a prize before them, would neither see their danger nor give way to any feeling of right or of humanity.

#### *Attack of the Boers on Moselekatsi's Towns.*

This was now to us a season of some trial, and while we committed ourselves and the cause in which we were engag-

ed into the hands of Him who ruleth over all, yet we could not but fear that what Moselekatsi had done to the Boers would soon be the means of mar-  
ring our prospect of doing good among his people. What we feared was realized, even sooner than we had anticipated. On the morning of the 17th of January, sometime before sunrise, we were aroused by the startling cry, A commando! a commando! In half a minute after this alarming cry a brisk fire commenced on a kraal of people a few hundred yards from our house. The fire of one followed that of another in quick succession, and at the thrilling report of every gun the thought would rush on our minds, there falls one, and another, and another, and another of the poor heathen of whose salvation we once had some hope. In a few minutes we were in the midst of the slaughter. The people fled toward our house, some of them that they might find protection in it, and others of them that they might hide themselves in some reeds growing in a small stream near it. Those who fled were pursued by the Boers with a determination to avenge themselves for the injury they had received. This brought us in the midst of the carnage. Several balls passed over our house, some struck it, and one passed through brother Venable's chamber window, and rebounding from the opposite wall, fell on his bed in which he and his wife were at the time lying. The Boers attacked and destroyed thirteen, some say fifteen, kraals. Few of the men belonging to them escaped, and many of the women were either shot down or killed with assegais.

We have no means of ascertaining how many lives were destroyed. We suppose from two to four hundred. In the commando there were 107 Boers, accompanied by about fifty Griquas and about as many Bechuana. On the part of the assailants only two were killed. These were Bechuana, one of whom, while creeping into a house in search of booty, received his death wound from a man within; the other was carelessly shot down by a Boer, mistaking him for one of Moselekatsi's men. We had living with us four Bechuana, whom we had employed at Kuruman to assist in making the improvements necessary on our station. We had one other man, a Hottentot, who was first to discover the approaching commando. He was considerate enough to come into our house, but the four Bechuana ran to the stream to which, as we have said above, the Matebeli fled. The consequence was

they were pursued and fired on by the Boers, and we fear two of them were killed, as they could not be found. Two of them escaped, though very narrowly indeed; but could give no satisfactory account of their companions. We would hope these are yet alive, but fear the contrary. Had they come into the house as the Hottentot did, they would have been perfectly safe, excepting the danger arising from balls which might enter through doors and windows. These, however, we were careful to avoid, and as much as possible keep a good thick wall between us and the bullets whizzing around us. The Lord be thanked for preserving us.

The Boers took away with them six thousand head of cattle, and made our field of labor an awful desolation. At this moment our circumstances were trying indeed. Soon after the commencement of the attack, the commander came to us, and inquired what we would do; at the same time telling us that if we thought it best to leave the country, he would assist us. Shall we go or stay? was the question now to be decided. Our field was destroyed; and there was no probability that it would be re-peopled, as the natives of this country are known to have a superstitious dread of places on which they have suffered calamity; and never do they return to them, when, as now, their houses have been fired and burnt. It was at least doubtful how Moselekatsi would now regard us. Around the place on which we had built there had been a considerable population, but out of this region there was not a place at which we could for a moment think of settling. There were indeed still a people in the land, but on account of the scarcity of water, so exceedingly scattered that it would have been impossible to have given instruction to more than a very few of them. The field we had chosen was quite limited, though not absolutely discouraging. Yet another site, one tenth part as important as the one selected, was not to be found in all of Moselekatsi's country. Further, the Boers declared their settled determination to give Moselekatsi no peace till they had utterly ruined him; saying also that they never could again confide in him as they had done; and that in the country to which they were removing they were resolved to live. They said too that they should return to their wagons, and after a few weeks make another and much larger commando, when they would drive every thing out of the land before them.

#### *Decision of the Missionaries to remove from Mosika.*

This made it evident that for us to remain longer in the country would be useless, as we could do nothing to stay the torrent of vengeance Moselekatsi had brought upon himself. But then the question arose, shall we go with the Boers, or stay and remove at our leisure? If we go with the Boers, we must sacrifice perhaps half of our moveable property, and withal run some risk of being overtaken by Moselekatsi and killed. But if we stay to remove at our leisure, we do not believe that Moselekatsi will give us permission to leave him; and that he would be angry on receiving any intimation of a wish on our part to quit his country. Our reasons for it, under the influence of his depraved and superstitious feelings, he would mis-construe. And even should he give us leave to depart, it would not be till after a delay unreasonably prolonged by the caprice of one in whom we had no confidence.

We did not like the idea of leaving him so abruptly and with a company of men who had shed the blood of so many of his people, lest our so doing might put an insuperable barrier in the way of future missionaries, who might possibly wish hereafter to approach him for the purpose of giving instruction. Yet we thought the possibility of doing mischief in this way very small, as the time of his overthrow, we believed, had fully come. It is not possible for him to stand against the incensed Boers, whose families and friends he has murdered without provocation. Fly he must, and whatever direction he shall take, he must fight his way, for he has not a friendly ally in the world. Looking at our circumstances with, as we think, some coolness and under a sense of our responsibility, we determined it was best to make the sacrifice of property required, and immediately to forsake our house, ~~the~~ <sup>the</sup> care of our dear sister Wilson, and more than all, the poor heathen people for whom we felt the deepest pity. At one o'clock, P. M., of this trying day, we set out in company with white men and black men, footmen and horsemen; some armed with guns, and others with assagnais, shields, bows and arrows; and driving before them 6,000 head of cattle. We endured much hardship for fifteen days, when we arrived at Thaba Unchu, (i. e. Black Mountain), a station of the Wesleyan Missionary Society of England. In regard to this part of our journey we will simply say, we were "in perils of waters,"

in perils in the wilderness, in weariness and painfulness, in watchings often, and in hunger and thirst." A particular statement of our trials would awaken the sympathy of friends, but after all, might not much increase their concern for the poor heathen. In all our troubles the Lord's goodness abounded toward us, so that on the last day of January we arrived at Thaba Unchu, where, in the families of Messrs. Archbel and Sephton we received kindness never to be forgotten.

Here we were detained five weeks by various causes, among which were sickness, ophthalmia, and high waters. While at this place, which is about 140 miles north of Philipolis, we had time to consider what course we ought next to pursue. We wished to do that which would be approved by our directors, and gladly would we now have received their advice. The question before us was, To what point shall we next direct our steps? Southern Africa, with the exception of Dingaan's country, is better supplied with missionaries, according to its population, than any other considerable portion of the unevangelized world. There is, in fact, no eligible station which could be occupied without coming into unwarrantable contact with the rights and claims of societies whose agents are now on the ground. This being the case, we saw but one way open before us, which was to proceed without unnecessary delay to Port Natal, and join our beloved brethren Adams, Grout, and Champion. We did indeed carelessly talk of sending home for instructions, and waiting till we should receive them; but of this measure we could not seriously think, as it would be attended with the loss of much time—a loss already painfully great.

#### *Resolution to proceed to Dingaan's Country.*

Believing there was room for us in Dingaan's country, and that you would approve our course, we resolved it was best to proceed as soon as practicable to Port Natal. From Thaba Unchu to Natal, as the crow flies, cannot be more than two hundred miles, if so much. But wagons have no wings, neither have oxen, therefore we were compelled by mountains to take a road which would make our journey, at least a thousand miles long; and in an ox-wagon every mile is a long one.

On the sixth of March we took leave of our kind friends at Thaba Unchu, and on the fifth of April arrived at this place,

Graham's Town. During this part of our journey nothing occurred worthy of particular notice. Riding was often very painful to brother Venable, who is still quite unwell, not having yet recovered from the consequences of the fever by which he was attacked eight months ago. Sisters Venable and Lindley and the two little children suffered very much, while on the way, with the dreadful sore eyes, so common in this country. With these exceptions, we had an agreeable journey, considering our mode of traveling. In Graham's Town we find christian friends, whose acquaintance we esteem. Our oxen need a little time to recruit, but as soon as we can, say the middle of May, we shall set out by land for Port Natal, which is about seven weeks' journey from this place.

You now have before you a plain statement of what has befallen us, what we have done, and what we intend (D. V.) to do. We have left Moselekatsi, because our prospect of present and future usefulness among his people was entirely destroyed. We left him as we did, because we deliberately thought it, on the whole, the best thing we could do. In all our councils, we have sought to the Lord to direct us, and up to the present time are satisfied with all our decisions. Yet this does not prove that we have done the best we could. It will mitigate the pain we feel to know that we have your approval.

In reviewing the brief and melancholy history of our mission, we are not disposed to attach blame to any one. Those who advised its commencement could not foresee the calamities we have experienced. The emigration of the Boers was a thing, we believe, unthought of, when we first came into the country; and a thing by which we would have been in no way affected, had Moselekatsi not attempted their entire destruction. The field of labor assigned us was much more limited than you had supposed from information received; but at this we do not wonder, while we remember stories told us soon after coming into Africa.

We hear encouraging accounts from our brethren at Port Natal, yet we cannot but fear that troubles await them, and us too, if we shall succeed in getting there. The emigrant Boers at present think they will settle not far from Natal, in order that they may trade at that port; and beside the fifty Englishmen already there, a number more in this place say they are making ready to emigrate to Natal. It is now quite evi-



dent that no very long period will elapse before a considerable white population will be settled at and around that port; and when this shall take place, we may expect that the natives in that region will be compelled to give way to the wishes and interests of white men. We cannot think of the American Indians and of the natives of this country, without fearing that years of missionary labor among Dingaan's people may yet be sacrificed to what is called the enterprise of civilized man. The emigration of the Boers, now going on from the colony, will make, we doubt not, an important era in the history of the aborigines of South Africa. Our brethren are, we suppose, still unacquainted with the movement of white men toward Natal, and therefore they may not fear the evil apprehended by ourselves. Should the English government become possessed of Port Natal, and adopt a humane, christian policy toward the natives of that region, Dingaan may continue king of his own country; but unless protected by British power, the year of his disinheritance is not far before him.

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#### *Indians West of the Rocky Mountains.*

LETTER FROM MR. SPALDING, DATED  
AT FORT VANCOUVER, SEPT. 20TH,  
1836.

#### *Route pursued—Means of Subsistence— Reception at Wallawalla and Van- couver.*

THE communication from which the following extracts are taken was written soon after Mr. Spalding and his associates arrived at Fort Vancouver. Mr. S. and his associates, including Mrs. S., Doct. and Mrs. Whitman, and Mr. W. H. Gray, left the frontiers of the state of Missouri about the first of May, 1836, in company with a company of gentlemen engaged in the fur-trade. Their route, as did that of Mr. Parker the preceding year, generally lay near the Missouri river, till they reached the mouth of the Platte, thence along that river to its forks, and thence along the north fork, by the Black Hills, to near its source, thence to Green river, one of the head branches of the western Colorado, thence to the waters of Bear river, which empties itself into the great Salt Lake, and thence to the headwaters of Lewis' river, the southern branch

of the Columbia, on which, or on the streams which run into it, they pursued their course to fort Wallawalla, one of the principal trading posts of the Hudson's Bay Company, about three hundred miles from the Pacific ocean.

The mission family took with them a small wagon, which, however, they left behind them when they had accomplished about half their journey. They preferred to travel on horseback, and nearly the whole distance of more than 2,000 miles was passed in that manner. As the country is not inhabited, except by wandering bands of Indians, no supplies of provisions can be obtained on the way; and after the stock of provisions with which he started shall be exhausted, the traveler must depend for the means of subsistence on the game which may be taken as he proceeds. Of course he must confine himself almost entirely to animal food, while he will often find that to be scarce and of a bad quality. Mrs. Spalding and Mrs. Whitman are believed to be the first white women who have crossed the Rocky Mountains. But though subjected to many hardships and privations, and some perils, the health of the whole party was decidedly improved by the journey.

Mentioning the inconvenience experienced from the want of bread and vegetable food, Mr. Spalding remarks—

Our friends must think of us sitting on the burning sand, with a cup of tea in one hand, and a piece of dry, mouldy, and sour buffalo meat in the other, and this for our breakfast, dinner, and supper, for days and weeks together. As we drew near Wallawalla, we heard of its beautiful cattle, its hogs, and other fruits of civilized life; and be assured the anticipation of once more getting into my hand a potato or crust of bread, was no ways favorable to my sleep at night. But on reaching this desirable haven of rest, we were so suddenly transported from our former wild mode of living to that of civilized life, and so kindly treated by Mr. P., clerk of the Hudson's Bay Company, in charge of this establishment, that we were made almost to forget what we had been going through for days and weeks and months past. It seemed like a dream. And even now I cannot realize that I have spent the last spring and summer in passing the Rocky

Mountains; and that I am really through the journey, and that my eyes now actually behold the waters of the beautiful Columbia.

It was of the highest importance before we took a single step to have an interview with the chief factor of the Company on the Columbia in charge at fort Vancouver, for the purpose of presenting our letters from the United States Secretary of war, learning his feelings respecting our object to this country, and the prospect of supplies. Mr. P. very kindly offered to fit up a boat and take us down. You may very naturally suppose, that our ladies were not much fatigued at the end of their journey, and that travelling had become almost second nature to us, from the fact, that, arriving at the fort Saturday in the forenoon, in the afternoon we set about preparing for a trip of three hundred miles down the terrible Columbia to this place. We left Wallawalla the sixth of September, in a boat propelled by six oarsmen. The usual time for a passage down is five days. We were detained by head winds and did not arrive till the twelfth. Here we were again met with the warmest expressions of friendship by Doct. McLoughlin, who conducted us immediately to his house. After a brief interview he conducted us to his gardens, and, be assured, we were not a little surprised to see, west of the Rocky Mountains, where we expected to meet scarcely the first buddings of civilization, such perfection in horticulture. About five acres are laid out in order, and stored with almost every species of vegetables, fruits, and flowers; and among them figs, citrons, oranges, lemons, pomegranates, cotton-plants, and all common fruits found in the United States. Every thing produces well. For some days our time was divided between visits on the farm, to the mills, the herds, the dairy, the stores, the ships in the port, the school, etc. It of course gave us great satisfaction to witness these fruits of civilization which we supposed our eyes had looked upon for the last time when we passed the frontier line of our own land. Doct. McLoughlin's farm is the largest on the Columbia river, and produced last year 4,500 bushels of wheat, 4,000 of peas, 1,700 of barley, 1,500 of oats, potatoes not gathered, corn but little. His horned cattle are 750, swine 400, with from 200 to 300 horses. He has also a saw-mill and a flour-mill.

Mr. Spalding mentions that nearly all the chief factors, traders, and clerks, at

Vancouver are members either of the episcopal or presbyterian church, and that a chaplain of the former church had just arrived from London. All appeared decidedly favorable to missionary efforts. The laboring men are principally French catholics from Canada.

#### *Influence of the Company on the Indians —Snake Indians.*

The Hudson's Bay Company are opposed to the introduction of intoxicating liquors among the Indians, and have excluded it from all those sections of the country where they have exclusive control over the trade. The influence of their discipline is highly salutary. But a few years since, whenever a white man met an Indian, he met an enemy. All the tribes of this region, except the Flat Heads, once gloried in ornamenting their girdles with the scalps of white men. Hundreds of traders and trappers, and in some instances, whole posts have fallen victims to savage cruelty. Down these rivers, where now a single man passes safely, and through the very country, through which we were travelling for weeks before reaching Wallawalla, without the thought of danger, it was but a few years since unsafe to move without an armed force; and tribes, which a few years since thirsted for blood, now are anxious that missionaries should settle among them.

The Blackfeet Indians, occupying a country in the eastern part of the mountains, and north of the route pursued by Mr. S. and his associates, and who have ever been notorious for their cruel hostility to the whites, still retain much of their former character; but it is doubtful whether this hostility and all the cruelties consequent upon it are not occasioned by previous fraud and violence which the Indians have received at the hands of the whites. Respecting the perils heretofore encountered by the traders, Mr. S. remarks—

Capt. W. told me, that out of 200 or 300 men who had been in his employ in the mountains, but thirty-six now remained alive. Nearly all the rest had lost their lives by the Indians. Still with these facts known, hundreds are found in christian America, willing, in order to get a little money, (and it is a little that the multitude get), to come to this country and expose themselves to

perils, and to death from famine, and a barbarous enemy, where one can be found willing to come and labor for the salvation of the poor Indian.

Respecting the band called the Snake Indians, residing on the west of the mountains, a tribe remarkable for their poverty and debasement, Mr S. writes—

One portion of their tribe called Diggers, are extremely poor, own no horses, and of course cannot go for buffalo; but are obliged to subsist upon roots, grass, and crickets, except in the salmon season, when they get a good supply of fish. In consequence of their poverty, multitudes die every season from actual starvation. Many are found in the spring of the year, before the salmon come up, so reduced by famine as to be unable to rise upon their feet, but dragging their emaciated forms about, upon their hands and knees, they feed upon grass, till death puts an end to their wretchedness in this world.

#### *Face of the Country on the Route.*

We left Snake Fort the 22d of August, and arrived at fort Wallawalla the third of September. Wallawalla is on the south side of Columbia river, nine miles below the mouth of Snake or Lewis river, and at the junction of Wallawalla and Columbia rivers. It was built by the Hudson's Bay Company fifteen years ago. No timber except floodwood is found within twenty-five miles. The soil is good in small spots on the Wallawalla river. All kinds of grains and vegetables produce well. Cattle surpass in fatness any thing I ever saw in the United States. Horses are as plenty and about as cheap as sheep in our country, beautiful and usually milk-white or cream color. All animals feed out through the winter, as there is but little snow. The grass is of a superior quality, called the buffalo-grass, a fine, short, bunch grass, covering the whole face of the earth. This grass is one among the thousand marks of the goodness of God in providing for all climates and sections of the earth. It might naturally be supposed, there being no rain or dew in this country for six or seven months in the year, every thing would be parched by the sun, and there would be no means of subsistence for animals; but this grass remains through the season quite fresh, retaining all its virtue, and forms very hearty food for winter. As soon as we came to it, about

six days before arriving at Wallawalla, our animals would leave the green grass on the streams and seek this on the sand-hills and plains.

With regard to the country through which we have passed, nothing probably could have set me right but actual observation, so different is the reality from what I had previously imagined. The fact that the vast interior of North America is a barren desert, is not, so far as I am aware, very extensively known in the United States. On the 22d of June we entered the Rocky Mountains, and came out of them the first of September of the same year. Till we reached the forks of the Platte we found some timber and considerable fertile soil on the water courses, though both diminished to that point. From that place, excepting a little spot at Fort William, Fort Hall, Snake Fort, Grand Round, Wallawalla, till we came within a hundred miles of this fort, (Vancouver), the whole country is a barren desert, with only here and there a little patch of grass and willows, planted, it would seem, by the hand of a kind Providence, just often enough for stops at noon and night, reminding one of the great Sahara of Africa. In the morning we would mount our horses and ride hour after hour through plains of burning sand, or over mountains of rocks, till about mid-day, when ourselves and animals had become thirsty and hungry and tired, we would suddenly come upon a cool spring or stream of water, with a few acres of excellent grass for our horses, (excepting the route from Fort William to Rendezvous, where they suffered much), and a little cluster of willows for fuel. So we would travel in the afternoon, till we came upon a similarly favored spot, about the hour when we wished to encamp for the night. A few days we were compelled to travel all day, some twenty-five or thirty miles, to find water and grass. The region of the Snake or Lewis river, especially, is the most barren of our whole route. We camped but a few times on the river, and always found a limited supply of grass and willows. Except these few spots, we could not discover a green thing upon its borders, from Fort Hall, where we struck it, to Snake Fort, where we left it, there is nothing but a vast plain of burning sand, with here and there a mountain of burnt rocks. Our route lay generally some miles from the river, where we found food and water as above mentioned. The river passes through a channel of cut rocks, from 100 to 500 feet deep,

with frequent rapids and four or five considerable falls. It is not navigable on account of the rapidity.

So far from being a country of game, except the buffalo country, it is a country of comparatively no game. Since leaving Fort Hall we have traveled days, and I do not know but I can safely say weeks, without seeing a living creature, except a few crows in the air and herds of large black crickets upon the ground. We saw but two bears in the whole route. However, I learn that in the mountain deer, antelope, elk, and bear can be found to some extent, even in the most destitute parts of the country. The rivers abound in fish. The Columbia and its branches teem with salmon three or four months in the year, during which time 200 or 300 barrels are salted at Fort Vancouver. A little care during the salmon season, and all the settlers of the Columbia may supply themselves with salt salmon for the year. The salmon find their way far into the mountains, up the several tributaries of the Columbia. We found them plenty at salmon Falls ten days below Fort Hall, perhaps a thousand miles from the ocean. They continue to beat their way up the rivers and small streams till their strength is exhausted, and they float lifeless upon the shore. Not one of the countless herds that enter the mouth of the Columbia every season, ever return. They are mostly dead by the first of October. The Columbia also abounds in sturgeon and seal.

*Remarkable Objects observed on the Route.*

A few days before our arrival at the rendezvous, myself and several others with our animals, came well nigh being swallowed up in the earth. I drove my wagon on what I supposed to be a dry white sand plain, with a few scattering bunches of sedge. All at once I saw the whole surface for a distance around agitated with a tremulous, quivering motion. I instantly cried to Mrs. Spaulding, riding some distance before, to stop and remain unmoved. At that moment both my horses went down nearly out of sight. Fortunately the wagon did not. I turned to look for help, and saw one of Doct. Whitman's pack-horses go down and several others at the same time. Mrs. S.'s horse was led back by Mr. Fitz Patrick without getting in. By the mercy of God we all escaped with our animals, unhurt. It was a bed of quicksand mire, crusted over by the heat of

the sun. We saw several places where it was evident that buffaloes had plunged and disappeared, after struggling perhaps for hours.

There is said to be no rain or dew in the region of the mountains during the summer season. We witnessed the last shower of rain on the 24th of June, except a light shower of about five minutes on the 18th of July. The night air is very refreshing to one sleeping out under the open canopy of heaven. It is usually cool, and sometimes too much so to be comfortable, especially when in the neighborhood of snow-capped mountains. As we drew near Vancouver the world assumed its natural appearance again—clouds in the heavens, timber upon the face of the earth, and dew in the mornings upon the grass, though there is no rain even to the Pacific, during the summer; but it rains almost constantly in the lower Columbia during the winter.

The geological structure of the earth, except a tract of beautiful granite, through which we traveled for a few days near the Black Hills, and one or two bad specimens on Snake river, is one and the same, viz. basaltic. It would seem that the entire Rocky Mountains, extending even to the Pacific ocean, have been thrown up from the bowels of the earth by internal fires. The country of the Columbia river especially, is a beautiful specimen. The Bluffs on either side rise to the height of from 100 to 1,200 feet, in benches of perfect flutes, closely piled, all perpendicular, with the exception of two small piles I observed in passing from Wallawalla to this place—one horizontal the other oblique. For one whole day, while passing the blue Mountains, two days from Wallawalla, we were upon cut stone, or stone broken fine by some natural agency, and resembling very much continued heaps of such broken stone as is prepared for covering roads of the States. This day's travel injured the feet of our animals more than the whole journey besides. In fact we found but little difficulty till we reached these mountains. Most of our animals made the whole journey without being shod. We drove a wagon to Snake Fort, and could have driven it through, but for the fatigue of our animals. We expect to get it at some future time.

The whole face of the country, from Fort William, at the foot of Black Hills, till within six or seven days travel of Wallawalla, is covered with the mountain sedge, a species of wormwood, with a fibrous stalk of the size of a man's



wrist, and from three to four feet high, having a dead appearance. No creature, I believe, eats this bitter herb, unless compelled by hunger. This sedge was some obstruction to the wagon, though but little to the pack horses.

Three days before we reached Fort Hall we passed what seems to me one of the greatest curiosities in the world—a natural soda fountain of unknown extent, having several openings. One of them is about fifteen feet in diameter, with no discovered bottom. About twelve feet below the surface are two large globes, on either side of this opening, from which the effervescence seems to rise. However, a stone cast in, after a few minutes, throws the whole fountain into a violent agitation. Another of the openings, about four inches in diameter, is through an elevated rock, from which the water spouts at intervals of about forty seconds. The water in all its properties, is equal to any artificial fountain, and is constantly foaming and sparkling. Those who visit this fountain drink large quantities of the water with good effect to health. Perhaps in the days when a rail-road connects the waters of the Columbia with those of the Missouri, this fountain may be a source of great gain to the company that shall accomplish such a noble work, if they are beforehand in securing it. For I am sure if visitors can come from the far east to see the Niagara falls, they would not value a few days more to visit the west and see the great soda fountain of the Rocky Mountains.

Within a few days' ride of Salmon falls, we passed three grand shoots of water, where small rivers rushed from the perpendicular bluff and fell from a height of about 200 feet from the surface of the earth, and 300 from the surface of the river, from the lofty banks of which they fall.

Four days before reaching Snake Fort we passed three hot springs; I also saw several afterwards. The water was at a boiling heat. Fish were boiled sufficiently in them in twenty minutes.

The last thing I will mention under this head is Grand Round, so called from its appearance. It is a beautiful rich circular plain, probably twenty miles in diameter, surrounded on all sides by mountains, covered with beautiful pine and spruce. A considerable river passes through the middle, skirted with timber. This is in the Chingoo country, and is a favorable place for a mission.

*A promising Nez Perces Chief—Origin of the name Flat Head.*

Tackensnates is the name of the Nez Perces chief mentioned by Mr. Parker (p. 71 of last vol.) as having come three days to meet him and Doct. Whitman last year. He also gave us a horse at the rendezvous, and said he should stick by us. He came with us to Wallawalla, and we found him as good as his word. He was always the first on the ground in time of trouble. When at Fort Hall we told him he had better go with his people to the buffalo ground and furnish himself with meat for the winter. No, he said, he would trust to that; he wished to go with us, and render us all the assistance in his power in getting to his country. "I shall go no more with my people, but with you: where you settle I shall settle. He was indeed of great service to us through the whole journey. When the Indian whom we employed to drive the cattle deserted us, this chief gave up his only son to assist our boys in driving them, though he greatly needed him to assist his wife, as she had several horses to pack; and when we became in want of horses, on account of fatigue of those we had, he gave me the use of the only remaining horse he had for riding. He is very strict in his observance of morning and evening prayers, and in the observance of the Sabbath. I believe if there is one in the darkness of heathenism that wishes to do right it is this chief. He is always ready and anxious to hear something about God and the Bible; says he is but a little boy in knowledge, is liable to do wrong, but wants to know how to please God. His conduct to his Flat Head wife has undergone a material change since being with us and observing how we treat our wives. Custom, among all Indian tribes, compels the female to perform all the manual labor. This of course was the lot of this woman when we started from Rendezvous; and it was no small task for her to pack four or five horses while our men packed each but two. But long before we closed our journey, the chief did his part of the labor, rode by the side of his wife, and was very sociable and attentive, a thing looked upon as degrading among Indians. At Wallawalla, when he was solicited by another chief to take a second wife, he replied that the "black coat," a name they give to all ministers, would not like it. His appearance is modest and mild, but dignified. His wife appears to be worthy

of her husband. I hope the Lord may make them as a father and mother to a little church in these distant regions of the world. He is to meet us at Wallawalla in four weeks from our departure, to conduct us to his country.

Permit me in this communication to correct a mistake respecting the appellation Flat Head. In its original application it doubtless was applied in derision to the natural head. All the tribes of the coast, for 200 or 300 miles inland, are in the habit of forming their heads into the shape of a wedge, or into a figure formed by two planes meeting in the direction of the nose and back of the neck. If any one, on any account, should fail of having this impress of honor, his fate would be deplorable. He could never attain to any distinction among his people, or scarcely receive the treatment of a slave. These tribes called all others who had not their heads pitched before and behind by these artificial means, like the roof of a house, *flat heads*, that is, having their heads in the natural shape, using the term in the way of contempt. The name finally settled down on what is now called the Flat Head tribe, who suffer their heads to remain, in their natural shape. The fact that this tribe retain the natural head has led to the belief that the story about flattening the head is all without foundation and that there are no unnatural heads in this country. But the above exposition solves this difficulty, and is a very natural solution of the subject. For surely the wedge-head would be very far from receiving the name Flat Head, but would be very likely to give that term to the natural head. This disfiguring of the head gives the individual a novel appearance—I cannot say frightful—especially after the corners are hid by a quantity of hair. The fore part of the head is pressed down and back, and the back part is straightened up to a line of the neck. The operation is begun when the child is three days old, and continued for a year. At first skins are applied, and after a few months boards. While the head is thus bound the child is not able to open his eyes. I caused the bandage to be removed from one child fifteen days old. The unnatural, elongated appearance of the head was a melancholy sight. The child seemed stupid and no effort could make it open its eyes. The eyes of grown persons, however, whose heads are thus compressed, are very prominent, but appear much injured from this practice. I have

seen many actually blind, many more with very sore eyes. This injury to the eyes seems to be the only one they receive from this custom, the science of phrenology to the contrary notwithstanding.

The system of slavery prevails very extensively among these half starved, half naked tribes of the coast. The slave here, however, lives, eats, and drinks with his master, and from time to time receives a present of a blanket or a horse; and at the end of a few years his liberty, also, with the privilege of remaining in the country of his master or returning to his own. He usually remains and stands upon equal footing with his neighbors.

After spending a short time at Fort Vancouver, Messrs. Spalding, Whitman, and Gray, with the Nez Percés band which had accompanied them, started for the country of that tribe, for the purpose of selecting a station there, if after examination it should seem advisable. Some of the more interesting scenes which were witnessed on their route are mentioned below.

#### *Burial Ground—Infanticide—Devout appearance of the Indians.*

September 22. Reached the Cascades of the Columbia, and prepared for the portage. Doct. Whitman and myself took a walk on shore, while the boat was cordelled three or four miles through rapids to the foot of the Cascades. Passed a burying-ground of the Che-nooks. It consists of several inclosures made of hewn plank, some ten feet square, and perhaps five high, in which the dead appear to be swung on boards and suffered to remain till the board falls by decay. Some of these inclosures appeared quite perfect; others were decayed and fallen to pieces, leaving heaps of bones exposed to open view. Here we could see perfect specimens of the wedge-shaped skull.

30. To-day an Indian came to the fort (Wallawalla) to ascertain Mr. P.'s opinion on an important subject. A few days before, his wife had died, leaving a young child of three days old. He immediately employed a nurse to bring up the child. The father of the deceased mother, unknown to the father of the child, took it and opened the grave of the mother and buried the child alive. The man wished permission to avenge the murder of the child by the death of

the perpetrator of the horrid deed. I was informed by Mr. P. that formerly such occurrences were not unfrequent; but that this was the first instance of the kind to his knowledge, for five years past.

Oct. 8. Rode twenty-five miles and camped for the Sabbath. A chief came to our tent and asked if we would pray with them. We told Tackensnates, [the Nez Perces chief who had accompanied them from the Rendezvous] to call the people. They were soon assembled, and were very attentive while we made a few observations, sang, and prayed.

9. Sabbath. Sang and prayed with the Indians this morning, greatly astonished at their eagerness to learn something about God. Scarcely a movement in camp through the day, except frequent visits to our tent to inquire about God, how they should pray, what should be their position, whether they should stand or kneel; what they should say, and whether they should pray together or by themselves; and many other like questions, which greatly affected our hearts, that we were not able to tell them in their own language of the glorious plan of salvation. Oh that I may soon be settled among them, and master of their language, so as to point them to the Lamb of God that taketh away the sins of the world. But how much we stand in need of faith, humility, prudence, and prayer, and every christian grace, to enable us to walk carefully before these inquiring souls. It would seem that, if proper efforts are made, aided by the converting influences of the Holy Spirit, numbers of the interesting Nez Perces might be brought into the kingdom of Christ, like lambs into the fold. But we will not forget that the heart of man is deceitful above all things and desperately wicked; and that the same hand that was required to break the stout heart of a persecuting Saul, will be required to change the heart of the Nez Perces. Oh may we so pray and labor as to secure the blessing of God.

10. Marched about fifty-two miles and camped on a considerable stream running into Lewis river. Were greatly affected at night, at witnessing the Nez Perces at prayer. They were assembled in a circle, on their knees, with an old man, to all appearance, very earnest in prayer. I learned through the interpreter something of the prayer. It appeared to be the Lord's prayer, with perhaps some additions. I inquired of my-

self, Is it not possible, that some of these poor benighted heathen are even now numbered in the sheep-fold of Christ? and while waiting the dilatory motions of the christian church, may have been led by an unseen hand to the Lamb of God. But unacquainted with their language, as I am, I of course could come to no satisfactory conclusion. Nothing but future events, either in this or the coming world, can settle this question.

*Selection of a Site for a Station—Return to Vancouver.*

12. Crossed the river in canoes and proceeded up the Koos Koos to the place recommended as the best in the Nez Perces country, about twelve miles from the mouth. However, the appearance of the country for the last half day greatly discouraged us. It was very mountainous and broken; the vallies were narrow and without good soil. As we drew near the place we were still more discouraged. We could see no appearance of land tillable. However we had not discovered a root of sedge or greenwood, which was a proof that the soil was free from sand. I was riding far behind, almost disheartened. I thought it was all over with the poor Nez Perces. To take them from their country would prove ruinous to the nation, and to commence an establishment, without soil or timber, would prove equally ruinous to the mission. Tackensnates riding before perhaps noticed my despondency. After riding some time with his hand to his face, he turned to Doct. Whitman and said, "We are now near the place where there is good land, if any where in the Nez Perces country. Perhaps it will not answer, but if it does I am happy. This is all my country, and where he (meaning myself) settles, I shall settle. And he need not think he will work by himself: only let us know what he wants done, and it shall be done. The Nez Perces never get tired of work, at the same time shewing their arms. We rode on and entered the valley. It proved to be larger than we expected. It is on a little stream emptying into Koos Koos from the south. We found it well timbered with cotton-wood, balm of gilead, birch, and a few pine. Soon we found good soil. The Indians could scarcely contain themselves for joy, when they heard us pronounce the word good. They had watched every motion with trembling anxiety, as though life and death were at stake. We rode late

and camped, thankful that the Lord had been better to us than our fears.

13. Rose early and continued exploring. We found a good quantity of soil that appears to be first rate; and were satisfied the Lord had directed us to this place for a location. We selected a building spot, and returned to the crossing place about noon. As we were about leaving, we held a short talk with the Indians; told them, if the Lord was willing, I should probably settle in the country we had explored, that I must return to Vancouver immediately and get our females and supplies, and would meet them, God willing, at Wallawalla in five weeks, at which time I wished them to come with a sufficient number of horses to take my effects to their country. They readily consented, but wished to know the building spot that they might have all the materials on the ground when I returned. I told them they must not cut a tree, as I wished to select the timber myself. And even after we were over the river, the man that assisted in crossing, inquired if they might not at least collect fire-wood sufficient for the winter. I told him no; but advised him with his people to collect all the provisions possible that they might be able to assist me in building, etc. when I came. My location is about 125 miles east of Fort Wallawalla, and twelve east of the Snake river on the Koos Koos river, the first considerable branch from the mouth of Snake river, and about seventy-five miles below Salmon river, lat.  $46^{\circ} 30'$ , long.  $118^{\circ} 30'$ . About equally distant between Wallawalla and Colville, an establishment of the Hudson's Bay Company on the Columbia river, about fifteen days above Wallawalla by water.

18. Reached Vancouver and found our families in good health and spirits. My own health, if possible, is improved, and I am now fifteen pounds heavier than when I left Missouri. I have now, since the third of September, traveled 1,200 miles, which added to our journey over the mountains, makes 5,300 since the first of February last. There are yet 425 miles to travel before myself and wife reach our location. But if the Lord continues to bless and favor us as he has done, we hope to put an end to our wanderings the last of November. We shall live in a tent till we get something of a house. Doct. McLoughlin is to send up one or two boats with our supplies as the occasion may require. He is not a little surprised to see me

back so soon and likely to accomplish this year what was confidently believed would require another.

31. God willing, we expect to start for Wallawalla to-morrow. We may of course expect more or less rain and cold weather before we are comfortably sheltered again, but will any of these things move us? I hope not.

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Offtwas.

LETTER FROM MR. AYER, DATED AT  
POKEGOMA, JUNE 12, 1837.

A previous communication from Mr. Ayer, relative to the progress of his labors was inserted at page 75.

*Hopeful Conversions—Organization of a Church.*

In my last letter I stated that there were indications of the operation of the Holy Spirit upon the hearts of a few Indians here, and that one, a chief, was hopefully converted. He soon came out an active, thorough-going Christian, praying and exhorting with much fervor in our meetings. These were frequent and well attended by all in the immediate neighborhood. Not only those of mature age, but children were wrought upon by the Spirit of God. Indians coming in occasionally from other quarters were sometimes affected, and wondered at the things they heard and saw. For a few weeks it seemed as though God were about to bow the heavens and come down, and reveal his arm of salvation among the heathen. But when several were under conviction, and some began to inquire with increased anxiety, "What shall I do to be saved," their attention was suddenly diverted from the subject of their soul's salvation, to slanderous reports busily circulated through the neighborhood, in which some who were under conviction were implicated. From this moment the work of God gradually declined, though it revived some during Mr. Hall's stay here.

Mr. Hall remained with us a week, during which time he formed a church, consisting of the mission family, Henry Blatchford (formerly of the Mackinaw mission, who dates his hope during the last revival at Mackinaw), a young Indian of whom I have occasionally written, who obtained a hope about a year since, and also the chief whose case I mentioned in my letter of December



last. Three or four others presented themselves as candidates for admission to the church; but as they did not give sufficient evidence of the internal teaching of the Holy Spirit, it was thought advisable to wait for further development of their character. The chief and the two young men, also the chief's children, and our child were baptised.

The communion season was one of lively interest. There were a good number who tarried and witnessed the celebration of the Lord's supper with much apparent reflection and with some tenderness.

Those newly added to the church give growing evidence of being new creatures in Christ Jesus. The change in the chief is truly wonderful. A blind pagan, "led captive by Satan at his will," has his dark mind illuminated by the word and Spirit of God, and is led by the Spirit in an humble course of christian duties. But a little while since his whole soul delighted in the song of war and the dance; now the songs of Zion are heard daily in his lodge, and we trust that an acceptable sacrifice, well pleasing unto God, is also offered upon the family altar. The account of his christian experience, his new views of himself and God, of sin and holiness, would be very interesting to one who delights to mark the operations of the Spirit upon a dark savage mind. On one occasion he expressed himself thus, "Formerly I thought myself very great, I fancied myself a *manito* (or Spirit, he like most other Indians practised conjuring), I was so wise; but now I think myself of no more consequence than the dirt on this floor. Once I thought myself among the bravest of the brave; but now sometimes when hunting in the woods alone, while reflecting upon my sins, I throw myself upon my knees weeping like a child, but can say nothing. Once I trusted in my idols and medicine; but now I trust only in Jesus; he only can throw away my sins and clean my heart."

He has been much persecuted from the time he expressed to the Indians his determination to renounce the religion of his forefathers. His life has been threatened, and last fall his fears were so strong that he should fall a prey to his enemies, that he resolved to leave for a time this part of the country. This was before the word of God had produced any visible effect upon his heart. In accordance with our advice he abandoned his project, and came with his family a few days after and encamped by us for the

winter. But a few weeks after this he was awakened to a sense of his dangerous and guilty state. His convictions were of two or three weeks continuance, when he began to hope his sins forgiven. At first he "saw men as trees walking;" but it was but a short time before "he saw all things clearly." His walk has been generally consistent, and he seeks to adorn the doctrine of God his Savior. He has abandoned every heathenish practice, and is becoming more and more assimilated in customs to us, is industrious and thriving. The grace of God has made him altogether a new man.

Parents and children both continue to feel a good degree of interest in the school. The children from the three families which spent the winter by us are as regular in their attendance at school, while here, as children in the States. The families are absent only in the time of making rice and sugar. The men are occasionally absent on hunting excursions; but as they raised enough from their fields, in addition to the rice they gathered, to furnish their families with food, they were not under the necessity of taking their families with them to subsist upon the chase, as they formerly had done. This year they have enlarged their fields and planted much more than last. Each family has a garden planted with the most useful seeds.

#### RECENT INTELLIGENCE.

CONSTANTINOPLE.—Mr. Dwight writes under date of July 10th, that the plague, which has raged in Constantinople with peculiar violence the present year, had entered his family, and on the 6th resulted in the death of one of his children, and that two days afterwards his wife also fell a victim to the disease. Mr. D. mentions that he had himself been exposed to it in every possible manner, while it was in his family, and was of course anticipating an attack. He was in strict quarantine in one tent, and his surviving children in another near by. A note by Mr. Goodell on the 12th mentions that all were well.

SANDWICH ISLANDS:—The barque *Mary Frazier*, which sailed from Boston December 14th carrying the large reinforcement for the Sandwich Islands' mission, anchored in the harbor of Honolulu, April 9th, after the remarkably short passage of 115 days. The reception of the new missionaries by the chiefs and the king was very gratifying.

## Donations,

## RECEIVED IN AUGUST.

<b>Auburn and vic.</b> N. Y. By H. Ivison, Jr. Agent, Auburn, So. of inq. in theol. sem. 8 25 Aurora, For Salem Town in Ceylon, 21 81 Elbridge, 10 00 Otisco, Cong. chh. mon. con. 27 26 Springville, 30 00—97 35	<b>Addison co.</b> Vt. Aux. So. E. Brewster, Tr. Addison, Gent. and la. 3; A. C. 1; S. C. 1; 5 00 Cornwall, Mon. con. 4 10 Middlebury, A friend, 5 00 New Haven, Mater. asso. for hea. chil. 2 50 Shoreham, Cong. so. 58 00—74 60	<b>Chittenden co.</b> Vt. Aux. So. W. I. Seymour, Tr. Burlington, To constitute Mrs. M. B. Hiccock an Hon. Mem. 100; mon. con. 31; young la. sew. so. 11; 142 00	<b>Essex co. North.</b> Ms. Aux. So. J. Caldwell, Tr. Bellville, Mon. con. 2 00 Newburyport, Mr. Dimmick's so. special coll. 101,50; Mrs. M. Greenleaf, 10; 111 50 New Rowley, Mr. Braman's so. 49 00 West Newbury, Mr. Edgell's so. special coll. 102 00—264 50	<b>Essex co. South.</b> Ms. Aux. So. J. Adams, Tr. Danvers, N. par. la. for hea. chil. av. of \$10 Chelsea note, 5 00 S. par. Sab. sch. 58,29; chh. and so. 114; 172 29 Salem, United mon. con. in S. chh. 15 50—192 79	<b>Genesee and vic.</b> N. Y. By C. A. Cook, Agent, Berkshire, Cong. chh. coll. 40 00 Candor, Coll. 30 71 Danby, Cong. chh. 69 36 Dryden, Presb. chh. 70; fem. miss. so. 16,27; 86 27 Gainesville, Presb. chh. 45 00 Geneva, Presb. chh. 30 00 Ludlowville, Presb. chh. 24 75 Newark Valley, Coll. 90 00	<b>Owego,</b> JAMES PUMPELLY, which constitutes him an Hon. Mem. 100; mon. con. 89,81; coll. 80,19; W. Platt, 50; fem. benev. so. 30; J. Huntington, 25; F. Arm- strong, 25; H. McCormick, 20; J. Carmichael, 10; A. Dean, 10; A. Curtis, 5; 445 00 Penn Yann, Aux. so. 100 00 Prattsburgh, Cong. so. 25 00 Pulteney, Presb. chh. 16 00 Union, Presb. chh. 77 80—1,079 89	<b>Greene co.</b> N. Y. Aux. So. Rev. Dr. Porter, Tr. Athens, Deborah King, 3 00 Catskill, Orrin Day, to constitute HENRY DAY ATWATER, MARY ELIZABETH ATWATER, WAL- TER DEFOREST DAY, and BEN- JAMIN WOOSTER DAY, Hon. Mem. 400; E. B. Day, 10; 410 00 Windham Centre, Mon. con. 16 00—429 00	<b>Hampden co.</b> Ms. Aux. So. S. Warriner, Tr. W. Springfield, Special coll. 47 45	<b>Hartford co.</b> Ct. Aux. So. J. R. Woodbridge, Tr. Avon East, Mon. con. 2 50 Collinsville, Coll. 25 00 East Windsor, N. so. coll. 104 63 Enfield, Mon. con. 8,59; la. aux. bible so. 37; 35 50 Glastenbury, So. Mon. con. 10 00 Granby East, Mon. con. 7,41; gent. and la. 80; interest on E. Pearl's note, 3; 90 41	<b>Hartford,</b> In part of the following sub. viz. 1st so. gent. 5,952,72; la. 700,77; North, gent. 3,200; la. 300; South, gent. 740; la. 196,43; Free chh. gent. 620; la. 32,50; West, la. 90,40; 6,302 82 Hartland East, A friend, 3; West, B. Coe, 1; 4 00 Marlborough, Mon. con. 3 25 Suffield, Mon. con. 10 00	<b>Ded.</b> am't ack. in Sept. 6,588 11 1,500 00—5,088 11	<b>Hartford co., South.</b> Ct. Aux. So. R. Hubbard, Tr. Wethersfield, Mon. con. 1st so. 15; do. coll. 346,45; 361 45	<b>Hillsboro' co.</b> N. H. Aux. So. R. Boyl- ston, Tr. 104 25 Francetown, La. 29 21 Goffstown, La. benev. so. for Du- vid Stowell, Ceylon, 20 00 Hancock, Mon. con. 40 00 Mount Vernon, Gent. 7 00	<b>Nashua,</b> Rev. Mr. McGee's so. mon. con. 25; vil. 1st cong. chh. ex. tff. 111,50; mon. con. 30,50; 167 00 New Boston, 15 70 Temple, La. 21,27; mon. con. 8; 29 27—412 43	<b>Litchfield co.</b> Ct. Aux. So. C. L. Webb, Tr. Litchfield, 1st so. la. 41 60	<b>Lowell and vic.</b> Ms. Char. asso. W. Davidson, Tr. Dracut, Evang. cong. chh. and so. 41 00	<b>Merrimack co.</b> N. H. Aux. So. Rev. D. Kimball, Tr. Bath, Relatives of Mrs. Suther- land, dec'd, 10 00 Canterbury, Gent. 2 25 Concord, 9 00 Pembroke, Mrs. C. S. 3 00—34 25	<b>Middlesex Asso.</b> Ct. S. M. Pratt, Tr. Huddam, Gent. and la. 76 00 Westchester, Gent. and la. 27 00 Willington, Gent. and la. 30 81—133 81	<b>Middlesex North and vic.</b> Ms. Char. so. J. S. Adams, Tr. Groton, Contrib. 117,09; la. 32,25; 149 34 Shirley, Mr. Brown's so. 12 00 Townsend, Asso. 58 13—219 47	<b>Middlesex S. confer. of chhs.</b> Ms. P. Johnson, Tr. Holliston, Indiv. 87,50, T. Fiske, to constitute Rev. JOHN STORRS an Hon. Mem. 50; mon. con. 37,50; 165 00 Hopkinton, Mon. con. 17 50 Sherburne, Juv. so. for a sch. in Ceylon, 21 00 Southboro', A friend, 2 00 Wayland, To constitute EDWARD RICE an Hon. Mem. 100 00—305 50	<b>New Haven City,</b> Ct. Aux. So. F. T. Jarman, Tr. New Haven, 3d chh. mon. con. 6,81; united so. do. 8,66; free chh. do. 11,86; Yale coll. do. 7,10; N. chh. sab. sch. asso. 50; 84 43 Fair Haven, Mon. con. 6 00—90 43	<b>New Haven co. East,</b> Ct. Aux. So. S. Frisbie, Tr. East Haven, La. sew. and read. so. 29 00	<b>New Haven co. West,</b> Ct. Aux. So. W. Stebbins, Tr. West Haven, A lady, 2 00 Woodbridge, Mon. con. 4,11; a friend, 5; 9 11—11 11	<b>New York City and Brooklyn,</b> Aux. So. W. W. Chester, Tr. (Of which fr. 3d presb. chh. Brooklyn, to constitute Rev. ROLLIN S. STONE an Hon. Mem. 50.) 701 96	<b>Northampton and vic.</b> Ms. Aux. So. J. D. Whitney, Tr. Amherst, North, Young la. cir. of industry, 16 29 East Hampton, S. Williston, to constitute Rev. PAYSON WIL- LISTON and Rev. WILLIAM BE- MENT, Hon. Mem. 100 00 Enfield, Mon. con. 70 00 Goshen, Mon. con. 20 44 Hadley, Gent. benev. so. 38 00 Hatfield, Gent. 23 50 Northampton, Mon. con. 139,15; 1st par. benev. so. 54,25; 193 40 Southampton, Gent. 27 00
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South Deerfield, Mon. con	11 50
South Hadley, Mon. con.	18 50—518 63
Old Colony Association, Ma. H. Coggeshall, Tr.	
Dartmouth, Gent. and la.	28 15
Fairhaven, Mr. Gould's chh. gent.	
and la.	72 52
Middleborough, 1st par. gent.	
and la.	126 00
New Bedford, Trin. chh. (of which to constitute Rev. Austin ROBERTS an Hon. Mem. 50;)	94 00
Rochester, Mattapoisett, La. mite so. 21,43; mon. con. 26,58; Centre chh. gent. and la. 30; Sippican, gent. and la. 19;	99 00
	419 67
Ded. expenses paid by aux. so.	10 67—409 00
Onida co. N. Y. Aux. So. A. Thomas, Tr.	
Collins, Rev. N. Thomas,	2 00
Lebanon, Cong. chh. and so.	45 00
Lenox, 1st cong. chh.	5 00
Madison, Cong. chh. and so.	
43,75; la. cent so. 35,33; mon. con. 16,92; (of which to constitute Rev. HIRAM S. HAMILTON an Hon. Mem. 50;)	96 00
Smyrna, Mon. con. and coll.	31 50—179 50
Orange co. Vt. Aux. So. J. W. Smith, Tr.	
West Randolph, Cong. so.	25 00
Palestine Miss. So. Ms. E. Alden, Tr.	
Braintree, J. Newcomb,	50 00
E. and W. Bridgewater, J. Alden,	20 00
Randolph, Mon. con.	15 18—85 18
Pilgrim Association, Ms. Rev. A. Jackson, Tr.	
Kingston, Evang. cong. chh. and so.	10 19
Falley of the Mississippi, Aux. So.	
W. T. Truman, Tr.	
Michigan aux. so. E. Bingham, Tr.	
Detroit, Presb. chh. and so. la.	
60,39; L. G. 5; B. W. 2; Rev. J. P. C. and fam. 15;	82 30
Tecumseh, Chh. and so.	46 62
Troy, Chh. and so.	2 50
Webster, Chh. and so.	14 00—145 42
Windsor co. Vt. Aux. So. Rev. J. Richards, Tr.	
Hartford, Strong's Mills, mon.	
con. 12; la. sew. so. 7,12;	19 12
Norwich, La. 20; mater. asso.	
12;	32 00—51 12
Worcester Central Assn. Ms. H. Wheeler, Tr.	
Worcester, Calvinist chh. and so. 434;	
Union chh. mon. con. (of which to constitute Rev. JONATHAN E. WOODBRIDGE an Hon. Mem. 50;) 217,73; extra effort, 113;	763 73
Worcester co. relig. char. so. Ms. H. Mills, Tr.	
Westborough, Coll. 338; mon. con. 72,75;	410 75
Total from the above sources,	\$12,386 24

## VARIOUS COLLECTIONS AND DONATIONS.

Acworth, N. H., L. Morr,	10 00
Albany, N. Y. 4th presb. chh. 100; benev. so. of sab. sch. in do. for China, 8;	108 00
Alton, Ill. Mrs. E. L. 5; Rev. E. P. L. 2,62;	7 62
Amherst, Ms. indiv.	3 25
Andover, Ms. Chapel cong. special effort,	120 00
Aripport, N. Y. Mrs. E. Hurlbut,	5 00
Ashby, Ms. Acad. miss. so.	7 00
Attleboro', Ms. Mon. con.	20 00
Ballston Centre, N. Y., E. C. Delavan,	1,000 00
Bangor, Me. Hammond st. chh. and so.	184 00
Barhamville, S. C. Fem. coll. Institute,	38 00
Bath, Me. 3d cong. miss. asso.	32 00
Bedford, N. H., J. French,	50 00
Berlin, Vt. Rev. JAMES HOBART, which constitutes him an Hon. Mem.	50 00
Berlin, Ms. Evang. cong. chh. and so.	38 00
Beery, Ms. 4th cong so.	20 50
Boston, Ms. A friend, 20; L. B. 5; a friend, 5; do. 2;	32 00
Braceville, O., G. Lyman,	2 00
Braintree, Ms. Cong. chh. and so. ex. effort, 60; S. par. Special coll. which constitutes	

Rev. LYMAN MATTHEWS an Hon. Mem.	
50; sab. sch. coll. 5;	115 00
Brookline, N. H. Mr. Eastman's so.	8 00
Brookline, Ms. Mr. and Mrs. Holden, 10;	
Kingsbury so. for Mr. Butrick, 5;	15 00
Brunswick, Me. J. McK.	25 00
Bucksport, Me. Mon. con. 52; young la. 11,75;	63 75
Calais, Me. Mon. con. 30; Mrs. J. Darling, for Joshua Darling in Ceylon, 20;	50 00
Cambridgeport, Ms. Mon. con. in Mr. Stearns's so. 166,50; sab. sch. in do. 21;	187 50
Canandaigua, N. Y., H. W. Taylor,	10 50
Carlinville, Ill. Presb. chh. mon. con.	17 38
Champlain, N. Y. By G. Grant,	25 00
Charlestown, Ms. Winthrop chh. and so. (of which fr. savings of 3 chil. for sch. at Beirut, 3;)	202 38
Chatham Village, N. J. Presb. cong. la.	20 00
Chester, Vt. Young la. benev. so.	22 00
Clinton, N. Y. So. of chris. research of Hamilton college,	20 00
Cohasset, Ms. Mr. Moore's cong. 28,77; sab. sch. 2;	30 77
Collins, N. Y. Mary Hyde,	50
Concord, N. H., L. B.	15 00
Conway, Ms. A friend,	30 00
Cornish, N. H., J. Ripley,	20 00
Creek Path, t her. na. E. Boulindot,	20 00
Danville, Vt. I. P. Dana, for Park Hall station, 5 00	
Dennysville, Me. Sab. sch. mon. con. (of which for Robert Crosssett, Ceylon, 20;)	30 00
Dorchester, Ms. Fem. mi-s. so. 28; la. for. miss. cir. for sch. at Dwight, 25;	63 00
Dunstable, Ms. Evang. chh. ex. effort, which constitutes Rev. LEVI BAIGHAM an Hon. Mem. 50,02; an indiv. 10;	60 02
Eagleville, O. Mon. con.	9 00
East Groveland, N. Y. Rev. G. Freeman,	5 50
Elizabethtown, N. J. 2d presb. chh. (of which fr. Mrs. E. C. Gildersleeve, 70; which and prev. dona. constitute Miss FRANCES N. GILDERSLEEVE an Hon. Mem.) 141,75; 1st presb. chh. 32,27;	174 02
Ellington, N. Y., B. Ellsworth,	50
Essex, Ct. La. cir. of industry,	15 00
Fitchburgh, Ms. Calvin. cong. chh.	110 00
Fort Ticon, Ark. Mon. con.	27 75
Fryburg, Me. J. S. Barrows,	10 00
Gardiner, Me. Cong. so.	12 00
Gilmanston Centre, N. H. Chh. and so.	34 00
Green Bay, Wis. Ter. Presb. chh. mon. con.	57 79
Hamilton, N. Y. Prof. Eaton,	1 00
Hamp. Chris. Depos. Ms. Profits of Miss. Herald, agency for 1835 and 1836, viz. Ashfield, Rev. M. G. 3,20; E. P. 3,54; Buckland, Rev. B. F. C. 3,18; Charlemont, Rev. W. T. 7,15; Chesterfield, M. B. 3,97; Conway, J. W. 80c. East Hampton, Miss W. 80c. Goshen, R. D. 3,97; Granby Fast, Rev. J. K. 5,97; do. West, A. G. 1,59; Hadley, N. C. 7,23; J. B. P. 7,87; Hatfield, C. P. 8,75; Hawley, J. L. 3,18; Northampton, D. S. W. 22,44; Norwich, N. S. 40c. S. Deerfield, A. W. 2,81; Rev. W. R. 2,36; South Hadley, L. B. 1,59; Southampton, E. E. 7,57; Sunderland, S. W. 40c. Westhampton, Rev. H. P. C. 6,76; Whately, L. B. 6,35; Williamsburgh, J. B. 8,35; Worthington, Rev. H. A. 1,58;	121 81
Hampshire co. Ms. A friend,	50 00
Hannibal, N. Y., E. G. Mygatt,	1 00
Hanover, Pa. Presb. cong.	19 50
Hardwick, Vt. ELNATHAN STRONG, which constitutes him an Hon. Mem.	100 00
Hastrick, N. Y. Cong. chh.	19 35
Haverhill, Ms. ALFRED KITTREDGE, which constitutes him an Hon. Mem.	100 00
Hunterville, Ala. Benev. so. to constitute Rev. WILLIAM CHAMBERLIN of Wills-town, an Hon. Mem.	50 00
Keene, N. H. Juv. for. miss. so. for Mr. Armstrong, Sandw. Isl. 5; Hesbon so. for western Ind. 40;	45 00
Kingston, R. I. Mon. con.	16 00
Lansingburgh, N. Y. 1st free chh.	15 00
Le Roy, N. Y. Presb. so.	77 00
Malden, Ms. Special coll.	57 61

Malden, N. Y. CHARLES ISHAM, which constitutes him an Hon. Mem.	100 00	Usterville, N. Y., J. W. Ward,	2 65
Marblehead, Ms. 1st orthodox chh.	10 00	Union, N. J. Connecticut Farms presb. chh.	
Medfield, Ms. Mon. con. in orthodox chh.	22 00	(of which to constitute Rev. GEORGE W. Wood an Hon. Mem. 50;)	72 50
Mendham, N. J. Presb. chh.	68 00	Union, Cher. na. Mrs. Redfield,	5 00
Methuen, Ms. Sab. sch. in 1st par.	13 44	Vermont, Rev. J. Emerson,	20 00
Middleton, Ms. Evang. cong. chh. and so.	8 00	Wells, Me. Mon. con. and contrib. in 2d cong. chh. and so.	40 31
Milford, N. Y. Presb. chh.	8 00	Western New York, A friend,	2 00
Milton, Ms. A. Tucker, 3; an indiv. 10;	13 00	Westford, Ms. Evan. cong. so. ex. effort,	60 03
Moffitt's Store, N. Y., P. Roberts,	5 00	50,03; mon. con. 10;	
Monson, Ms. Inf. sab. sch. for books for Ind. chil. 1,50; fem. praying circles, 50;	51 50	West Roxbury, Ms. Spring-st. mon. con. 100;	
Newark, N. J. 3d presb. chh. 20; youth's miss. so. in do. to constitute LEWIS C. GROVER an Hon. Mem. 100;	120 00	do. special coll. 60; juv. miss. so. 10;	170 00
New Hampshire, A poor widow, av. of 5 weeks labor,	5 00	Williamstown, Ms. Mrs. L. Whitman,	50 00
New Haven, Ct. Centre sab. sch. miss. so. for tracts in China, 40; for sch. in Ceylon, 30; a widow's mite, 10; Mr. Twining, for the press at Park Hill, 4;	84 00	Wilmington, Ms. La. asso.	22 47
New Lebanon, N. Y., R. Woodworth, a rev. pensioner,	20 00	Winchester, Va. S. R. 2,50; M. C. 1;	3 50
New Orleans, La. Mr. Parker's so. 147,87; less premium for dft, 7,70;	140 17	Windham, N. H. A. F. Putnam, (of which for wes. miss. 2.)	5 00
Newton, N. J. 1st presb. chh.	10 00	Windsor, Vt. T. Emerson, for the press at Park Hill,	20 00
New York city, A friend,	5 00	Woburn, Ms. Gent. asso. 30; la. asso. 2,50; chh. and so. ex. effort, 20;	112 50
Northampton, Ms. C. A. Dewey, 25; S. Stoddard, Jr. 25; a few fem. of 1st cong. chh. 29,37;	79 27	Worthington, Ms. A young farmer,	30 00
Northboro', Ms. Lyman read. so. and sew. asso. in evan. so.	30 00	Wrentham, Ms. Rev. T. Boutelle,	5 60
North Bridgewater, Ms. A friend,	8 00	Unknown, J. M. 13; A friend, to constitute ASA BURNAP, of New Fane, Vt. an Hon. Mem. 100;	113 00
North Pittstown, N. Y. Presb. chh.	10 50		\$19,137 50
Oak Corners, N. Y. Coll.	26 00	LEGACIES.	
Oakham, Ms. A few indiv.	15 00	Boston, Ms. Maria Goffe, by Rev. Joseph Goffe, Ex'r,	25 00
Onondaga Hollow, N. Y. Presb. chh.	10 00	Nelson, N. H. Mrs. Mehitable Richardson, by J. V. Richardson, Ex'r,	80 08
Orleans, Ms. A friend,	20 00	New York city, Isaac Brewster, by A. Fisher, Ex'r, (350 having been received previously,)	150 00
Patchogue, N. Y. Cong. chh.	25 03	Northampton, Ms. Mrs. Hannah Wright, by Miss Mary Williams,	30 00
Pepperell, Ms. Evan. cong. chh. and so. ex. effort,	63 56		\$255 68
Pine Ridge, Ark. Rev. CYRUS KINGSBURY, which constitutes him an Hon. Mem.	100 00	Amount of donations and legacies acknowledged in the preceding lists, \$19,423 18.	
Pittsburgh, Pa. A friend, (of which for tracts for Singapore, 50;)	100 00	DONATIONS IN CLOTHING, &c.	
Pleasant Valley, N. Y. Presb. chh.	36 77	Andover, W. par. Ms. A box, fr. fem. benev. circle,	18 00
Pomfret, Vt. D. Dana,	10 00	Attica, N. Y., A box, fr. la. sew. so. ackn. in Sept. as rec'd via New York,	62 00
Portland, Me. Mater. asso. for Esther Tyler and Amelia Jenkins, Ceylon,	20 00	Brimfield, O., A box, fr. cong. chh.	12 19
Portsmouth, N. H. Juv. so. for sch. in Ceylon, 40; for Harriet Putnam in do. 20;	60 00	Cherokee Nation, Clothing, fr. John Ridge, rec'd at Creek Path,	24 00
Princeton, Ms. Evan. cong. mon. con.	6 00	Guffstown, N. H., A box, fr. la. for David Stowell, Ceylon.	
Princeton, N. J. Miss. so. theol. sem. 40,50;	60 50	Harwinton, Ct. A box, rec'd by Mrs. Wilcox,	53 00
J. Carey, for Henry W. Carey, Ceylon, 20;	25 75	Huntsville, Ala. Sundries, fr. indiv. rec'd at Creek Path,	63 02
Quincy, Ill. Cong. chh. mon. con. 20; M. F. R. 5;	10 00	Keene, N. H., A bedquilt, fr. Heshbon so. rec'd by Mrs. Locke,	3 00
Reading, Ms. R. Parker,	6 00	New Marlboro', Ms. A box, fr. la. sew. so. for Dr. Butler, Red Clay,	38 78
Reading, S. par. Ms. J. Damon,	16 64	Norfolk, Ct. Clothing, fr. indiv. for do.	17 43
Roxbury, Ms. Elliot chh. and so. mon. con.	8 09	Otis, Ms. Clothing, fr. la. sew. so. for do.	9 25
Rutledge, N. Y. Contrib.	1 25	St. Johnsbury, Vt. A box, fr. fem. sew. so. for S. Newton, Park Hill,	78 61
Salem, Ms. Chil. of E. N. Mann's s. sch. for bibles for China, 1; a friend, 25c.	30 00	Vernon, N. Y., A box, fr. young people's benev. so. of 1st chh.	54 77
Savannah, Ga. Juv. for miss. so. of sab. sch. in Indep. presb. chh. for George W. Coe, Cape Palmas, and Anna Clay Stiles, Ceylon,	30 00	Windham, O. Flannels.	
Schenectady, N. Y. Presb. chh.	63 57	The following articles are respectfully solicited from Manufacturers and others.	
Scipio, O. La. for Chinese girl,	7 50	Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.	
Sharon, Vt. C. Baxter,	50 00	Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.	
Sharon, Ct. Cong. sab. sch. for Benjamin Hamlin, Ceylon,	12 00	Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.	
Sing Sing, N. Y. Presb. chh. mon. con.	20 00	Blankets, coverlets, sheets, etc.	
Smithfield, N. Y. Mon. con.	25 00	Fulled cloth, and domestic cottons of all kinds.	
South Berwick, Me. 1st par. mon. con.	15 00		
South Reading, Ms. Cong. chh. and so. ex. effort,	32 89		
Springfield, Vt. Cong. chh. mon. con.	30 00		
St. Stephens, N. B. Miss A. Upton, dec'd,	7 00		
Stoneham, Ms. Chh. and so. 12,40; av. of jew. 1;	13 40		
Storreville, Ms. Mon. con.	7 00		
Sutton, Ms. Cong. chh. special coll.	100 00		
Swanville, Me. Orphan miss. so.	50 00		
Thomaston, Me. In letter of Aug. 7th,	10 50		
Troy, N. Y. Mrs. M. C. Edwards and Miss A. J. Champion, for George Champion, Ceylon, 20; ELIPHALET WICKES, which constitutes him an Hon. Mem. 150;	170 00		